

## 02

**Week ending the 29th February 1908.**

**PAGE.**

PAGE.

(c)—Jails—

Nil.

**(d) - Education -**

The miserable condition of a Middle English School in Burdwan	...	...	372
Mr. Stapleton's inspection of the Bhola School	...	...	ib.
Low pay of Circle pandits in Eastern Bengal	...	...	374
Suggested revival of "Centre Examinations"	...	...	ib.
The Partition of the Calcutta University	...	...	ib.
The Ranchi College scheme	...	...	375
The proposal of a new University at Dacca	...	...	ib.
The Ranchi College scheme	...	...	ib.
Sir Andrew Fraser as a Doctor in Literature of the Calcutta University	...	...	ib.
Female Education in East Bengal	...	...	376
Small number of Mussalman pupils in the schools at Contai	...	...	ib.

A road requiring fencing at Burdwan ...	...	376
Water-supply stopped on the Muharram day at Burdwan ...	...	ib.
Resignation of the Chairman of the Utterpara Municipality ...	...	ib.
Mr. Payne's successor as Deputy Chairman of the Calcutta Corporation ...	...	ib.
Matters for the notice of the Howrah Municipality ...	...	ib.
Refusing admission and medical aid to a patient in the Medical College Hospital ...	...	377

(J)—Question affecting the land—

Nil.

Prevention of crime on Railways	...	...	877
Eurasian lady ticket collectors and their conduct...			ib.
Additional train service between Kharagpur and Adra on the Bengal-Nagpur Railway		...	ib.
A Railway complaint	...	...	ib.
A Railway complaint	...	...	ib.
Running train thefts	...	...	ib.

The Assam labour question	...	...	378
Sir Andrew Fraser and the Ranchi College	...	...	38.
The new Value Payable parcel form	...	...	38.
Mr. Kingsford's successor	...	...	38.



## (A)—General—concluded.

The partition of Mymensingh	... 378
"In what direction does the danger lie?"	... ib.
The expedition against the Zakka Khels	... 380
Repeal of Regulation III of 1818	... ib.
Discourtesy of European officials towards Indian visitors	... 381
The case of Asa Ram	... ib.
Government Resolution on Tea garden labour	... ib.
The eight boys of Barisal and the local District Magistrate	... ib.
The <i>Englishman</i> on Dr. Rutherford's recent suggestion	... ib.
Mr. Clarke's <i>locum tenens</i>	... 382
Partition of the Calcutta High Court	... ib.
Sir Andrew Fraser and the Police	... ib.
The proposed partition of the High Court	... 383
The Decentralization Commission and the Members of the Viceroy's Executive Council	... ib.
Removal of the head-quarters of the Mymensingh district	... ib.
Rai Surendra Nath Mitra Bahadur as Under-Secretary, Financial Department, Government of Bengal	... ib.
Mr. Morley and Dr. Rutherford	... ib.
Mr. K. G. Gupta	... 384
The newly introduced V. P. Parcel form	... ib.
Mr. L. O. Clarke of Mymensingh	... ib.
Test works in Bankura	... ib.
Sir Lancelot Haro's successor	... ib.
Relief to the famine-stricken at Mirzapur	... 385
A Parliamentary Committee for India	... ib.
The Zakka Khel and the British Government	... ib.
Sir Andrew Fraser's testimony to Mr. Lyall's abilities	... ib.
Mr. Clarke's transfer from Mymensingh	... ib.
Government's partiality for Anglo-Indian journals	... 386
Separation of judicial and executive functions	... ib.
Mr. Clarke's transfer from Mymensingh	... 387

## III.—LEGISLATION.

Repeal of the Assam Labour Law	... 387
The rumoured Press legislation and the <i>Englishman</i>	... ib.
Legislation against juvenile smoking habit in India	... ib.
Legislation against smoking suggested	... 388

## IV.—NATIVE STATES.

Nil.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Import of rice into the Kidderpur Docks	... 388
Famine in Midnapore	... ib.
Famine in Contai	... ib.

## VI.—MISCELLANEOUS.

How to prevent famine and distress?	... 388
The <i>Englishman</i> and Dr. Rutherford's proposal for self-government for India	... ib.
A farewell party to Mr. Clarke of Mymensingh	... ib.
Honour to Bipin Chandra Pal	... 389
Subscriptions in aid of punitive police charges	... ib.
A street accident	... ib.
"Work while there is yet time"	... ib.
Mr. Morley's reply to Dr. Rutherford's questions	... 390
Evening party to Mr. Clarke	... 391
Birbhum District Committee	... ib.
Welcome given by the officials and pleaders of Kandhi to the District Judge of Murshidabad	... ib.
A national fund for Bengal	... ib.
Certificate for Mr. Clarke	... 392
New Executive and Police officers for Mymensingh	... ib.

## VI.—MISCELLANEOUS—concluded.

Co-operative Credit Societies in Murshidabad	... 393
"The establishment of <i>swaraj</i> "	... ib.
Report of the non-official Commission of Enquiry into the Mymensingh riots	... 393
Judges and executive appointments	... ib.
Co-operation of women in the extremist cause in India	... ib.
Dr. Rutherford on India	... ib.
Farewell addresses to Mr. K. G. Gupta	... 394
The Frontier war	... ib.
Mr. Gandhi and the settlement of the Transvaal question	... ib.
The late Mustafa Kamel	... ib.
The <i>Hitavadi</i> and the Dacca Muharram <i>fracas</i>	... ib.
Branches of the All-India Moslem League	... ib.
The Kiserhat and Ekdala loot cases	... ib.
A song	... ib.
The <i>Sandhya</i> abusing the <i>Englishman</i>	... 395
A Press Act for India on the Chinese model	... ib.
Babu B. C. Pal's release	... ib.
An evening party to Mr. Clarke, District Magistrate of Mymensingh	... ib.
Mr. Mancherra Sorabji Master's speech at the "India House" in London	... ib.
Self-government for Indians	... ib.
Mustapha Kamel Pasha	... ib.
The Transvaal Indian question	... ib.
Lord Minto's approaching tour in Central India	... ib.
The late Mustapha Kamel	... 396
Signs of new life in India	... ib.
The late Sir James Noel, Editor of the <i>Nineteenth Century</i>	... ib.
Dr. Rutherford's proposals for reforms	... ib.
The approaching nuptials of the daughter of their Excellencies Lord and Lady Minto	... ib.
Mr. Gandhi's conduct	... ib.
The people of Madras at the expected release of Babu Bepin Pal	... ib.
Justice Sharfuddin	... ib.
The Muharram riots	... ib.
Tibetan Treaty and English traders	... 397
The unrest in Bengal	... ib.
A farewell address to Mr. Clarke of Mymensingh	... ib.
A deputation to the Viceroy from Dharma Mahamandal Sabha	... ib.
Cases of outrage on female pilgrims during the <i>Ardhodaya Yoga</i>	... 398
Re-marriage of Justice Mukherjee's widowed daughter	... ib.
Re-marriage of Justice Mukherjee's widowed daughter	... ib.
The Rajput suddhi movement	... ib.
<i>Swadeshi</i> in Bankura	... ib.
"The establishment of <i>swaraj</i> "	... ib.
The inconvenience of pilgrims at the Sita Kund <i>mela</i>	... 399
The Hindus and the Muhammadans in India	... ib.
The presentations by Agha Khan to the Victoria Memorial Hall	... ib.
Famine relief and the Bengal Chamber of Commerce	... ib.
Absentee landlordism condemned	... 400
Mr. O'Donnell's new book	... 400
Raja Ram Pal Singh on the Decentralization Commission	... ib.
Babu B. C. Pal's release and preparation for his reception	... ib.
Famine in Manbhum and rice-merchants	... ib.
Famine relief fund opened by the Calcutta Anusilan Samiti	... ib.
Re-marriage of Justice Mukherjee's widowed daughter	... ib.
Popularisation of National Education	... 401
Re-marriage of Justice Mukherjee's daughter	... ib.
Frequency of cattle-poisoning in Contai	... ib.
Re-marriage of Justice Mukherjee's widowed daughter	... 402
"Establishment of <i>swaraj</i> "	... ib.
Volunteers for the <i>Sisaratri mela</i> at Tarakeswar	... ib.
Convicts in a <i>swadeshi</i> case honoured	... ib.

UBIYA PAPERS.

Nil.



## I.—FOREIGN POLITICS.

IN connexion with the Transvaal Indian question, the *Dainik Chandrika* [Calcutta] of the 19th February writes that the ultimate aim of the South African Colonist, both Briton and Boer, is to expel all Asiatics, including British Indians. And in order to carry out this aim, the Transvaal Government has not shrunk from defying the British Government. Another thing the South African Dutch aim at is the expulsion of the British, or at least the elimination of British political influence from all South Africa. The Boer leader when they concluded the peace of Vereeniging knew that the establishment of representative self-government after the war would mean the restoration of the political influence which they enjoyed before the war. Everybody can see this ultimate aim of the South African Dutch, except the thick-headed Briton. At the same time it is a fact which the Britons recognise that they cannot hold India without the support of the Indians. Such being the case is it not sheer stupidity for British Ministers to support the Transvaal Government in committing oppressions on the Indians? The South African Negro and other aboriginal peoples are gradually waking up under the influence of education. So the dream of a white South Africa can never become true.

2. The *Soltan* [Calcutta] of the 21st February is deeply grieved to learn the death of Mustaffa Kamel Pasha, who was the political leader and preceptor of the whole Islam world, and the greatest Muhammadan reformer of the present age. It was by his influence that the doctrine of Pan-Islamism was spread so far and wide, and he devoted his whole existence to the welfare of his co-religionists. He used to spend a few months of every year in Europe, where he used to carry on a strong political agitation for the deliverance of his country. In fact, all the European Powers used to hold him in awe, knowing that he had united the whole Islamic world, and that if all the Musalmans of the world stood up against Europe, they would be able to defeat it and establish their rule in Asia. Mustaffa Kamel was consequently an eye-sore to all Europeans, and there is no knowing that foreign conspiracy had not to do anything with his sudden death.

3. With reference to the impending evacuation of Chumbi Valley by the British, the *Bangavasi* [Calcutta] of the 22nd February writes:—

Why will China allow the British to remain there any longer? All the outposts of Tibet are being taken possession of by Chinese soldiers. What a lamentable sequel to Lord Curzon's Tibet expedition!

4. Referring to the fact that His Majesty the Amir has not yet signified his assent to those portions of the Anglo-Russian agreement which concern his State, the *Bangavasi* [Calcutta] of the 22nd February writes:—

As on the one hand the Amir keeps silent, so on the other the English are eager to get his reply. The Amir is a very astute statesman.

## II.—HOME ADMINISTRATION.

## (a)—Police.

5. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 20th February hears that Daroga Susileswar Bose of Khaliajuri, a police station in a subdivision of district Mymensingh has started a prosecution under section 107 of the Criminal Procedure Code against certain Hindu amla of some local zamindars and certain other Hindu residents of the place. The purport of his report to the Subdivisional Officer is that while he was absent from the thana there were chanting of songs and shouting of *Bande Mataram* by the accused, causing irritation to Mahomedans, that a notice of reward for the arrest of the perpetrators of the recent assault on Mr. Allen was torn away, and that the Hindus of the locality were bitterly against him. Now the

DAINIK CHANDRIKA,  
Feb. 19th, 1908.

SOLTAN,  
Feb. 21st, 1908.

BANGAVASI,  
Feb. 22nd, 1908.

BANGAVASI,  
Feb. 22nd, 1908.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Feb. 20th, 1908.



question is why should Hindus of all sections be against him? Surely there is some mystery about it and that is why the Daroga is looking for official support.

**HITAVADI,**  
February 21st, 1908.

6. The *Hitavadi* [Calcutta] of the 21st February publishes an account of a dacoity committed in the house of one Umes Tanti, of village Bankul, within the Jagatballabhpur thana, in the Howrah district, on the night of the 9th February last. The dacoits severely beat Umes, and made away with Rs. 500 or 600. The place of occurrence was only one mile distant from the thana, and yet the thana people did not stir out at the time when the dacoity was going on. The Head-constable came to the place the next day at dusk in a *palki*.

**SAMAY,**  
Feb. 21st 1908.

7. Referring to the new circular issued by Mr. Clarke, District Magistrate, Mymensingh, requiring Presidents Panchayet and headmen of villages to report all political meetings and interference with the sale of any kind of articles to the authorities, the *Samay* [Calcutta] of the 21st February says that the circular cannot fail to result in the persecution of innocent and educated men. By giving such powers to unscrupulous men the Eastern Bengal Government will lay the axe at the root of good administration. The rulers seem to think that by the adoption of such means the millennium will dawn on Eastern Bengal. The writer advises the Government to revoke the circular at once and thereby restore confidence and peace.

**SOLTAN,**  
Feb. 21st, 1907.

8. Abdul Gafoor writes to the *Soltan* [Calcutta] of the 21st February that the Musalmans of Romagachi and Sangberi (within the subdivision of Barasat in the 24-Parganas) were subjected to great oppression by the local Hindus and the Hindu police on the day of the Id-uz-zuha. The Musalmans wanted to sacrifice a cow at Romagachi and the Hindus tried to oppose them, but failed. The Hindus then invoked the help of the police. The Sub-Inspector of Barasat went down to Romagachi on the sacred day of the Id, and told the Musalmans that they could not hold the sacrifice unless they received the Magistrate's permission to do so. There was, however, absolutely no time to apply for permission, and so the Musalmans were obliged to hold the sacrifice without the Magistrate's order. Two days later the Sub-Inspector arrested some men on the plea of their having disobeyed the order of the police, and they have all been convicted.

**BANGAVASI,**  
Feb. 22nd, 1908.

9. The *Bangavasi* [Calcutta] of the 22nd February quotes from the *Pallivarta* of Bongong, a complaint about the damage to crops and cattle which wild boars and tigers are causing in almost all the old hamlets in the Bongong subdivision.

**BANGAVASI,**  
Feb. 22nd, 1908.

10. In view of the growing inefficiency of the police in British India, the *Bangavasi* [Calcutta] of the 22nd February suggests the adoption of the Mysore system by virtue of which every male villager has to take his turn in doing duty as a chaukidar. The last Annual Report of the Mysore State on this subject bears testimony to the success of the system. On the analogy of the recent *Ardhoday Yog* volunteers, village youths might bestir themselves about protecting the peace of the village, such a system offering much larger chances of success than the official police.

**BANGAVASI,**  
Feb. 22nd, 1908.

11. The *Bangavasi* [Calcutta] of the 22nd February calls for a prompt and impartial inquiry into the fact brought out by the story of one Ansadhi Sheikh of No. 27 Mechua Bazar Street, that on the 4th February last at 1 30 P.M., as he was standing at the entrance to the Howrah Court house, he was thrown down on the ground from behind by a *sahib*, who on inquiry turned out to be the Magistrate of Howrah.

**BIHAR BANDHU,**  
Feb. 22nd, 1908.

12. "What was the use of making so much fuss about a trifle?", asks the *Bihar Bandhu* [Bankipore] of the 22nd February, seeing that Police Superintendent, Mr. Moore, had himself escorted by a comparatively large body of policemen from the Inspector down to the ordinary constables, when he



went to arrest on a charge of sedition—in other words for selling a treatise entitled "*Arya Bhumi*" one Jadu Nath Dhar, a boy of 11 years who surrendered himself to the Police immediately on their appearance.

13. The *Bihar Bandhu* [Bankipore] of the 22nd February writes that while searching the house of one Narain of the village "Mihr" in the United Provinces, on receiving a report of theft against the latter, Sub-Inspector, Karamat Hossain of the Saraikela Police Station stripped his (Narain's) wife and daughter, during his absence from home, of the ornaments worn by them and is also alleged to have maltreated the former. As a result, the ladies preferred death to dishonour and committed suicide by jumping down into a well. This having been reported by the local Sub-divisional Magistrate to the District Superintendent of Police, the latter made an inquiry into the matter and in his final report on the subject exonerated the Sub-Inspector from the blame attaching to him attributing the suicide to some other cause. As a matter of course, the case subsequently attracted the attention of the higher executive officers and then a fresh enquiry was held into it by the officers of the Criminal Investigation Department who reported that the charge of theft brought against Narain was false, having been maliciously concocted to get certain persons into trouble and laid three charges against Karamat—(a) the he stripped Narain's wife of her ornaments without any sufficient ground for the same (b) that three persons took to committing suicide as a consequence of his atrocity and (c) that he did not take the necessary steps for the identification of the deceased, on their remains having been drawn out of the well. But, after all, the case resulted only in the dismissal of Karamat Husain from the Sub-Inspectorship. The paper concludes with the observation that from the above it is evident how the Police are loved by Government and in fact it is unnecessary to comment upon the proceedings, seeing that His Honour the Lieutenant-Governor of Bengal is so much trying to stop the judicial criticism of the Police.

*Bihar Bandhu*,  
Feb. 22nd, 1908.

14. Referring to the collision between the police and the Musalmans at Dacca during the last Moharram festival, the *Howrah Hitaishi* [Howrah] of the 22nd February observes:—

*Howrah Hitaishi*,  
Feb. 22nd, 1908.

The problem before the Eastern Bengal Government is a very delicate one. On one side is its adopted son viz. the police, and on the other is its favourite wife, viz. the Musalmans. But it seems that conjugal love will not stand in the way of the adopted son. If, however, the present incident serves as an eye-opener to the Musalmans of Eastern Bengal then good will have come out of evil.

15. The *Nayak* [Calcutta] of the 22nd February complains that the energies of the police should all be so taken up with the repression of sedition that they have none to spare in order to cope with the growing lawlessness of *gundas* in Calcutta. This lawlessness is specially rife in the Pataldanga quarter of the Muchipara thana, where the *gundas* threaten people with murderous weapons in broad daylight on the high streets. The paper concludes with a reference to the recent acid-throwing outrage on a Deputy Magistrate of Howrah at the Harrison Road and Chitpur Road crossing.

*NAYAK*,  
Feb. 22nd, 1908.

16. The *Nayak* [Calcutta] of the 22nd February writes:—  
Immunity of guilty policemen. We know that Sir Andrew Fraser's recent suggestion that judicial officers are not to comment on police misconduct will result in conferring immunity on guilty policemen. Two specific cases of this are cited. A constable named Nur Muhammad of Rawalpindi broke a man's head. The Magistrate at the close of the trial wrote to the District Superintendent of police, but it resulted in no good. The second case comes from Barrackpore near Calcutta, where two constables were found guilty of theft after an enquiry by the Inspector of Police concerned, but nevertheless have not yet been punished in any way.

*NAYAK*,  
Feb. 22nd, 1908.

17. After remarking that notwithstanding their gradual degeneration as proved by a good many instances the Government Police is much liked by the executive, the *Hindi Bangavasi* [Calcutta] of the 24th February

*HINDI BANGAVASI*,  
Feb. 24th, 1908.

A band of village volunteers to perform the functions of the police.



refers to the police system obtaining in Mysore under which every male resident of the villages in that State is required to perform the duties of the police by turn in his own village. This, says the paper, bespeak administrative talent on the part of the Maharaja of Mysore. It observes that the more there is an increase in the powers of the police the more frequent are the cases of theft and robbery occurring in the country. In its opinion, the band of village volunteers, if organised, would tend in a greater degree to the relief of the people than the present police system does and it therefore invites the attention of its countrymen to the matter.

DAILY HITAVADI,  
Feb. 26th, 1908.

18. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 26th February that the house of Kartick Chandra Ghosh, on the Katuakhati Road, Bhowanipur, (Calcutta), was broken into by burglars twice in *Pous* last, though nothing was stolen. On Monday last, some burglars broke into the house again and took away goods to the value of about Rs. 25 or Rs. 26. Kartick Babu looked out for a policeman all over Katuakhati Road and Chaulpati Road, but found none. He lodged a complaint at the local thana, and a writer-constable went out to investigate the matter. On the way they saw a constable with some of the stolen property, who said that on the Kansaripara Road, a thief had left the things and run away on seeing him. There have been some five or six cases of theft in the locality within a short time. But what are the police doing?

DAILY HITAVADI,  
Feb. 26th, 1908.

19. The authorities in Eastern Bengal, writes the *Daily Hitavadi* [Calcutta] of the 26th February, thinks that it is the mission of their life to kill the *swadeshi* by persecuting *swadeshists* under various pleas. A gentleman writes to a certain paper, that at Brahmanbaria (in Tippera), the police send up every week a number of wealthy and respectable gentlemen before the Subdivisional Officer on the plea that they are likely to cause a breach of the peace by forcing Musalmans to boycott *bilati* goods. Four gentlemen have up to date been convicted under section 107 of the Indian Penal Code, simply on the strength of police reports. One gentleman has had to sign a bond for being of good behaviour for a year, and another has been acquitted for some special reasons. A young man, named Gobindamohan Nag, whom the police describes to be the captain of the National Volunteers, is being prosecuted. It is not surely strange that when the lords of Eastern Bengal are ready to kill the *swadeshi*, the police, who seek favour from the higher authorities, should persecute gentlemen without any just cause. Indeed, the followers are just as the gods are. But the people will never give up the *swadeshi*, which is the only means of their deliverance.

#### (b)—Working of the Courts.

MURSHI DABAD  
HITAISHI,  
Feb. 18th, 1908.

20. The *Murshidabad Hitaishi* [Murshidabad] of the 18th February writes:—  
Judicial strictures on the police. The *Chhota lat Bahadur*, though he may not be called the *ma bap* of the people, may certainly be called their grand-parent. For he is the *ma bap* of the police. In order to exonerate the police from blame in connexion with the Beadon Square riots, with a single stroke of the pen he dismissed as *ex-parte* the sworn testimony of hundreds of people, and white-washed the findings of Mr. Weston. And yet the Bengalis are impudent or seditious enough not to have any faith in official inquiries. The Bengalis ought to consider themselves most lucky that a police officer was not selected to inquire into allegations against the police. The *Chhota lat Bahadur* is of course occasionally troubled by thoughts of the future when he would not be in office to look after his darling sons, to fondle them, to raise their salaries, to encourage them when they use their own peculiar weapons for the repression of sedition, and to save them from the ravings of Sessions Judges and the webs which lawyers weave round them. The ghost of a coming separations of the judiciary from the executive also troubles His Honour. And recently His Honour has come across a worthy Scotchman who for the light fee of a few invitations to Belvedere and the addition of a few letters to his name, has consented to lay this ghost. The Chief Justice has



publicly expressed his regrets that the High Court will be partitioned. But the public see no reason to join him in his regrets, for they have no faith in him or in the justice of his court. He has encouraged official vagaries, practically prohibited Sessions Judges from commenting on the conduct of the police, established a Criminal Appellate Bench which represses *swadeshi*, accepted invitations from heads of the Executive more than his predecessors did; and by all this he has brought the High Court into disrepute. The public now think that even Kingsford and Richardson are not worse than a Chief Justice who is at the beck and call of the Lieutenant-Governor.

21. The *Jasohar* [Jessore] of the 20th February writes that Babu Chandi Das Ghose's judgment in the Changripota dacoity case has covered the police with ignominy and

The Changripota Dacoity case.

shows how they can manufacture false cases. It is strange therefore that Government should still persist in trying to keep the faults of the police hidden from the public eye.

JASOHAR,  
Feb. 20th, 1908.

22. The *Jasohar* [Calcutta] of the 20th February calls the Magistrate at Alipore who lately let Mr. Sunder off with a fine of Rs. 10 for having kicked a coolie and caused

The Sunder case.

his death, a sympathetic man and remarks that these incidents prove clearly that the value of the life of the black in the estimation of the white is gradually going down. What more need be remarked about it?

JASOHAR,  
Feb. 20th, 1908.

23. The *Sanjivani* [Calcutta] of the 20th February condemns as barbarous the sentence of flogging passed by Mr. Ram Anugraha Singh on a twelve year old Musalman boy, a new arrival to Calcutta, who went to see the Mint one noon, not knowing that he could not do so without permission.

SANJIVANI,  
Feb. 20th, 1908.

24. Referring to the fine of Rs. 10 inflicted on Mr. Sunder, Settlement Officer of the Sunderbans, for killing a coolie the *Hitavadi* [Calcutta] of the 21st February says, that if such a light punishment for such a crime had been inflicted in any other country, it would have led to serious trouble; but in India such incidents have lost their novelty, and hence all is quiet.

HITAVADI,  
February 21st, 1908.

25. The *Mihir-O-Sudhakar* [Calcutta] of the 21st February narrates how the District Magistrate of Baraset lately fined Rs. 20 a head several Musalmans for unlawful assembly. It appears that on the last *Bakrid* day, these Mussalmans had assembled at a certain place to kill a cow. The paper alleges that the land on which the sacrifice was to take place belonged to the Musalmans. But a Hindu vakil conspired to prevent the sacrifice and summoned the police, who asked the Mussalmans to postpone the sacrifice till the coming of the Deputy Magistrate on the scene. The Musalmans waited till the evening and then killed the cow. Continuing, the paper holds that this is a case of unlawful interference with the religious observances of Musalmans: and concludes by calling on all Musalmans to stop giving briefs to the Hindu pleader who conspired to bring about this case.

MIHIR-O-SUDHAKAR,  
Feb. 21st, 1908.

26. The depth of Mr. Kingsford's wisdom had been well known for a long time, writes the *Sandhya* [Calcutta] of the 21st February, and so he need not have taken so much pains over writing an elaborate judgment in the *Navasakti* case.

Judgment in the *Navasakti* case.

SANDHYA,  
Feb. 21st, 1908.

27. The recent regrouping of the Benches of the Calcutta High Court, as a result of which Mr. Justice Mitter has to deal with suits of the value of less than a thousand rupees, reminds the *Bangavasi* [Calcutta] of the 22nd February of the Bloomfield murder appeal.

BANGAVASI,  
Feb. 22nd, 1908.

Is there any other mysterious purpose underlying this change?

28. The judgment of Mr. Birley in the Sunder case at Alipur is contrasted by the *Bangavasi* [Calcutta] of the 22nd February with the sentence of death passed by the Sessions Judge of Motihari on four Indians for the murder of one European, Bloomfield. Such partiality becomes only a country like India.

BANGAVASI,  
Feb. 22nd, 1908.



BANGAVASI,  
Feb. 22nd, 1908.

29. In reporting how the case pending against Maulvi Liakat Hossein at the Calcutta Police Court has been adjourned since die, the *Bangavasi* [Calcutta] of the 22nd February deprecates the contingency of this case being taken up by Government on the Maulvi's release from jail. The harassment the Maulvi has already undergone is enough and why should Government ask for more?

BASUMATI,  
Feb. 22nd, 1908.

30. Referring to the infliction of a fine of Rs. 10 only on Mr. Sunder, Settlement Officer of the Sunderbans by the Joint Magistrate of Alipur on a charge of killing a coolie, the *Basumati* [Calcutta] of the 22nd February says:—

The Magistrate found Mr. Sunder guilty under section 352 of the Indian Penal Code of causing "simple hurt" and fined him Rs. 10. *Bahut achha* (very well). How can the life of a native coolie be worth more than Rs. 10?

DAINIK CHANDRIKA,  
Feb. 22nd, 1908.

31. The *Dainik Chandrika* [Calcutta] of the 22nd February while it is not pleased at the way in which Mr. Cope, Judge of Hanthawady, has behaved with the Bar, supports him in the real point at issue, viz., the use of Burmese by the advocates in preference to English. The paper ridicules and is displeased at the inconsistent attitude of certain Indian papers which though they advocate the elimination of all things English in all matters as far as possible still express pleasure at the defeat which Mr. Cope is reported to have sustained at the hands of the Chief Court.

DAINIK CHANDRIKA,  
Feb. 22nd, 1908.

32. In discussing the recent conviction of the *Navasakti* for sedition, the *Dainik Chandrika* [Calcutta] of the 23rd February writes that nobody has got anything to say when the editor or the printer of a newspaper is punished who has really spread sedition. But it only adds to the public discontent to see a man heavily punished for an article in which the Government Translator has to find out elements of sedition with the greatest difficulty with the help of far-fetched meanings. The judgment in the *Navasakti* case has caused us great anxiety, for by the way in which the Magistrate entirely relied on what the Government Translator said in this case, he has placed the entire vernacular press at the mercy of the Government Translator. Henceforth editors in conducting their newspapers must try to guess at what the Government Translator might think of their writings. The barrister for the defence quoted Panini in his support, but the English Magistrate did not listen to him. How can serious intricate cases like this be tried satisfactorily by an English Magistrate who differs from the accused in clime and in religion and is without any firsthand knowledge of the Bengali language? It is a mystery why Mr. Kingsford does not send up cases like this to the sessions, where they may be tried by the help of jurors. There are already a hundred ways in which the native newspapers may be brought into trouble, and yet steps are being taken to make their fetters heavier still. For ourselves we are ready to face any fresh repressive measures, in the thought that our present condition is one which is so bad that it can hardly be made worse.

HOWRAH HITAIISHI,  
Feb. 22nd, 1908.

33. Referring to the conviction of the printer and publisher of the *Sandhya* and of the printer of the *Navasakti* by Mr. Kingsford on a charge of sedition, the *Howrah Hitaishi* [Howrah] of the 22nd February says that while the former took the entire responsibility upon himself, almost nothing was proved against the latter. Is this the reason why there has been such a difference in the severity of the punishments inflicted upon the accused?

NAVAGIVANI,  
Feb. 22nd, 1908.

34. Referring to the sentence of a fine of ten rupees passed on Mr. Sunder, the Settlement Officer of the Sunderbans, for the alleged murder of a coolie, the *Navagivani* [Calcutta] of the 22nd February says that the life of a black man is worth only ten rupees. Is it therefore, strange that the people should have lost all respect for the law-courts?



35. The *Nayak* [Calcutta] of the 22nd February sarcastically characterises the fine which has been imposed on Mr. Sunder for the way he kicked a coolie to death

NAYAK,  
Feb. 22nd, 1908.

The Sunder case. as a very severe punishment against which Government, or the Anglo-Indian Defence Association should move the High Court. Is it not terrible to think that a Shaheb who has for the sake of money crossed all the distance between England and India and come to this country and having come to this country got a billet not in a town but in a jungle away from all friends should be fined Rs. 10 for kicking a blackman to death? Verily the way in which the courts dispense justice is getting intolerable. Just as to kill a goat, or a cow, or a buffalo is no offence, so to kill a blackman is no offence. In the estimation of the whiteman, the blackman is no man at all. And then again, why do the blacks die when kicked? Why cannot they go on living even after being kicked? It is to be hoped that the Lieutenant-Governor of Bengal will issue orders prohibiting Magistrates from awarding such severe sentences in future in such cases.

36. The *Nayak* [Calcutta] of the 22nd February writes how lately a Magistrate at Rawalpindi after framing charge against an accused person came afterwards to find that this action of his had been commented on by

NAYAK,  
Feb. 22nd, 1908.

A Magistrate's action criticised by a police officer.

an Inspector of Police. What the Magistrate thereupon wrote is given below:—

There is a circular prohibiting criticism by Magistrates of the working of the Police. It seems to me that this is sometimes construed that police officers are at liberty to criticise the proceedings of Magistrates. There are papers attached to the file of the case containing a report by the Police Inspector of the Cantonment criticising the framing of charges framed against the accused by me. The Inspector's report seems to show that the writer must have access to the judicial file, but how he came to get the file I am at a loss to know. I note this, as I strongly object to the tone of the report. Perhaps I would not be wrong in saying that it is contempt of Court.

In concluding the paper remarks:—This is only the beginning of the trouble. There is much yet that remains to be seen.

37. In announcing how the High Court has accepted Sir A. Fraser's

NAYAK,  
Feb. 22nd, 1908.

The High Court past and present. suggestion as to judicial comments on the police, the *Nayak* [Calcutta] of the 22nd February refers to the past, when the High Court or its predecessor, the Supreme Court, could compel the presence of even the Governor-General before it when it decided disputes between the Governor-General's Councillors, when its Chief Justice (Sir B. Peacock) issued against the views of the Lieutenant-Governor of the day, an order upon District Judges, when it refused to allow Sir Charles Elliott's Finance Committee to inquire into its establishment, when it imposed a fine on the jailor of the Presidency Jail because he had, under the orders of Government, declined to release promptly a prisoner, the order for whose release he had got from the High Court after 5 o'clock in the evening.

38. The *Sonar Bharat* [Howrah] of the 22nd February has the following:—

SONAR BHARAT,  
Feb. 22nd, 1908.

The Sunder case.

The value of the life of a black man is Rs. 10. A bull has come into being in the Sunderbuns. This man works there as Settlement Officer and is known by the name of Sunder. But considering the kind of brutality which he has displayed, he may not be called anything else than a bull. What has happened is this—while this bull of a *Shaheb* was touring in the Sunderbuns, Kamiruddi and certain other coolies are said to have meditated flight. On hearing of this, the *Shaheb* gave orders for the coolies to be caught and brought before him. When the coolies came in the *Shaheb's* presence, Kamiruddi, getting frightened, caught hold of the *Shaheb* by the legs. Feeling mercifully inclined thereat, the bull of a *Shaheb* so kicked and delivered blows with fists at Kamiruddi that he died on the spot. In support of his own position, the bull has declared that Kamiruddi was about to assault him and that in self-defence he gave him a push, whereupon



he fell down, ruptured his spleen and died. Accordingly the Deputy Magistrate (?) of Alipore has let him off with a fine of Rs. 10. As the bull is an Englishman, can he tell a lie? Nityananda got seven years' rigorous imprisonment because in self-defence he had cut off the hand of Walters, who was looting his property, and this bull of a *Shahab* is fined Rs. 10 after coolly murdering a man. Even under such conditions, the Indian is expected to respect the English.

DAILY HITAVADI,  
Feb. 23rd, 1908.

39. Referring to the decision of the Chief Justice and Mr. Justice Cox on the motion of Babu Nabin Chandra Das, a pleader practising at Bhola in the Backerganj district, who was reported against by the District Magistrate of Backerganj, for refusal to conduct

The High Court's decision in the matter of the pleader of Bhola.

the case of a shop-keeper on account of his being an anti-swadeshi, the *Daily Hitavadi* [Calcutta] of the 23rd February says that their Lordships' just and impartial decision has given great satisfaction. The writer hopes that the *Huzur* of Backerganj, as well as other high-handed European officials will be the wiser by a perusal of their Lordships' judgment.

DAILY HITAVADI,  
Feb. 24th, 1908.

40. The *Daily Hitavadi* [Calcutta] of the 24th February is not inclined to credit the *Pioneer's* statement that the Government of India has no intention of partitioning the

The partition of the High Court.

High Court, for if that were so, why should Sir Francis Maclean have made a public reference to this rumour? The anxiety of the public on this point will not be allayed by anything short of an open official declaration.

SANDHYA,  
Feb. 25th, 1908.

41. Referring to the order passed by the District Judge of the 24-Parganas on the application made by the family of the first husband of the Hon'ble Mr. Justice Mukerjee's widowed daughter, the *Sandhya* [Calcutta] of the 25th February says that the Judge granted the

Order on the application made by the mother-in-law of Justice Mukerjee's widowed daughter.

application for guardianship, but refused to issue an injunction to stop the marriage. In other words, he ordered water to be poured on a tree without saving its roots from being cut off.

#### (d)—Education.

BURDWAN SANJIVANI,  
Feb. 18th, 1908.

42. The *Burdwan Sanjivani* [Burdwan] of the 18th February draws the attention of the authorities to the miserable condition of the Middle English School at Mandalgram in the Burdwan District, as also to the

The miserable condition of a Middle English School in Burdwan.

negligence of the new Secretary and the Members of the Managing Committee.

SANJIVANI,  
Feb. 20th, 1908.

43. The *Sanjivani* [Calcutta] of the 20th February writes:—

Mr. Stapleton's inspection of the Bhola School.

Some time ago the pupils of the Bhola School (in Barisal) had put on mourning on account of the imprisonment of Babu Bipin Chandra Pal, and the District Magistrate of Backergunge called upon the School Committee for an explanation of this conduct on the part of the boys. Later on, on the 5th February, Mr. Stapleton, the Inspector of Schools of the Dacca Division, went to inspect the school. His object in visiting the school had nothing to do with education, and one may almost be justified in saying that it savoured only of politics and the *swadeshi*. It did not take Mr. Stapleton more than an hour to inspect all the eight classes in the school. He then proceeded to the library-room where he held what may be called a Darbar, the Musalman Deputy Inspector of Schools taking the part of an usher. This latter gentleman also showed the skill of a clever muktari in cross-examining the boys, about thirty in all, whose ages varied from 6 to 18 years. The questions were put by Mr. Stapleton, his Deputy acting as interpreter. A seven-year-old boy said that his fellow-students had told him to put on mourning, but the Bengali word he used for "told" was translated by the Deputy Inspector as "ordered," "urged." A teacher of the school drew the Head Master's attention to this wilful mistranslation of a simple word, but the latter gentleman said that he had been taken to task by Mr. Stapleton for having pointed out an error to him a short while ago. Upon this the teacher spoke to the Secretary of the



School about the mistranslation. Mr. Stapleton was enraged at this and said to the teacher "Why do you interfere." The teacher replied that he did not interfere with Mr. Stapleton's work and this gave rise to a bandying of arguments. The little boy was placed under examination for nearly an hour, and what with the consequent strain on his nerves, and the cross-examination to which he had to submit, he fell down senseless. Mr. Stapleton, however, did not allow him to be removed from the crowded room, but rather wanted to examine him again when he recovered his senses after twenty minutes. Like a kid about to be sacrificed, the poor little boy was made to stand before Mr. Stapleton, but he could not utter a syllable and fell down senseless again, and was carried to his house. All present were greatly shocked at this cruelty on the part of an educated Britisher. The boys were asked as to the newspapers they were in the habit of reading, and Mr. Stapleton shuddered to hear the names of the *Bande Mataram*, the *Yugantar*, the *Sandhya*, the *Navasakti*, and the *Amrita Bazar Patrika*. He advised them to read the *Hindu Patriot*. He mentioned the *Bengalee* also, but corrected himself immediately. One of the boys had a *rakhi* on the wrist and he was asked why he had put it on. Even the Head Pandit was questioned whether he wore it. The boys were lectured not to waste their time by taking part in the *swadeshi* agitation and by reading seditious newspapers. The brunt of the examination and cross-examination fell on the Head Pandit, and Mr. Stapleton and his followers did their best to ascertain his personal views about the *swadeshi*. A portion of the examination is given below.—

Question.—Why did you not prevent your brother from expressing condolence for Bipin Pal?

Answer.—I was not at Bhola at the time.

Q.—What is your opinion about this putting on of mourning by the students?

A.—I do not see the necessity of knowing what a man's personal opinion is.

Q.—You might tell us yours. You might tell us yours all the same.

A.—I do not think it is improper to express sympathy with a man whom one loves and respects.

Q.—Why do you allow your brother to practise *lathi*-play?

A.—I like *lathi*-play as an exercise.

Q.—What party do you belong to?

A.—I do not care for any party.

Q.—Well, the parties of Surendra Babu and Bepin Pal.

A.—I belong to no party. I hold my own opinions.

Q.—You do not belong to any party, then surely you are not a good man?

A.—You can think of me just as you please.

Q.—What is your opinion about the *swadeshi*?

A.—I love the *swadeshi*.

Q.—Did you ever get the students to do any picketting?

A.—I do not understand what picketting is; but two years ago when the *swadeshi* was first started, I asked the students to advise the common people not to buy or sell foreign-made goods.

Q.—I know that the boys are attached to you, and that they can move in the proper path if only you lead them to it. But why do you lead them into evil ways?

A.—I do not lead them into evil ways.

Q.—What are the newspapers you write contributions to?

A.—I decline to answer the question.

Q.—Did you not write something in the *Sanjivani* applauding Surendra Babu?

A.—No.

Q.—Did you not write something to the *Sanjivani* about Mohim Babu (the Assistant Inspector) and myself?

A.—Yes, I did.

Q.—(Taking out a copy of the *Sanjivani*, a year old). Is this contribution yours?

A.—The article was not exactly written by me, but on the basis of my letter the editor wrote the article using in it my language in places.



Q.—Are the affairs mentioned in the article true?

A.—Entirely true.

Q.—Do you still hold the same opinions about Mahim Babu and Mr. Stapleton as you did before?

A.—I do not know which opinions you mean.

Q.—(Showing a copy of the *Sanjivani*) your opinions as expressed in the article headed "from Mr. Stapleton's oppression"?

A.—Yes, I do hold these opinions.

Q.—Why?

A.—You did not listen to anything which I submitted to you in reply to the allegations made against me by the Musalmans. On the other hand, you accepted the statement of one side only and I was persecuted over and over again.

Q.—Will you be pleased if I write something in the *Englishman* to abuse you?

A.—No, never.

Q.—Why did you abuse me in ungentlemanly language?

A.—I hope no such language will be used to insult me?

Q.—Did you abuse me?

A.—No, I never abused you; I wrote only what was true.

After this the Inspector of Schools could not restrain himself any longer, but mad with anger, ordered the Brahmin Pandit to go to his class-room.

*SANJIVANI*,  
Feb. 20th, 1908.

44. A correspondent of the *Sanjivani* [Calcutta] of the 20th February invites the attention of the Director of Public Instruction, Eastern Bengal and Assam, to the hardships suffered by Circle pandits on account of the lowness of their pay. It was rumoured in 1905 that the authorities would sanction an increase in the salaries of these pandits, but since then nothing has been heard about the matter. The Government is spending large sums for pathshalas and training schools, but it is a pity that it does nothing to better the hard lot of the poor Circle pandits, especially at a time like the present, when high prices rule everywhere.

Low pay of Circle pandits in Eastern Bengal.

*EDUCATION GAZETTE*,  
Feb. 21st, 1908.

45. Writing in the *Education Gazette* [Chinsura] of the 21st February, a correspondent who claims to be a teacher of 48 years' experience, puts in a plea for the revival of the old system of "Centre examinations" for middle scholarship students. It is also suggested that those who pass these "Centre examinations" should, as before, be eligible for the Muktearship examination and for the Compounder classes of the Government Medical Schools. It is pointed out that unless this system of "Centre examinations" is revived, the very existence of the middle vernacular schools will be threatened. For, the time is yet to come in this country when education will be valued for its own sake; and the instruction which these middle vernacular schools impart has not much commercial value. Besides, the "scholarship examinations" which have now replaced the old "Centre examinations," are vitiated by many defects, e.g. (1) the fact that the students of the junior classes of high English schools are allowed to compete; (2) the laxity with which they are conducted in the mufassil by selfish and indifferent supervising officers. In concluding the writer expresses a hope that Government will not be debarred from accepting this suggestion for the revival of the "Centre examination" system by pecuniary considerations, for the expense it will entail will be small.

The same writer also makes a suggestion that as the number of inspecting officers of the Education Department is now very large, examinations both in the Lower and Upper Primary courses, may be conducted by them without any extra cost to Government, either at each *pathsala* or at each middle or high school, as a centre for all *pathshalas* within a certain defined small radius of it, say a mile and-a-half or so. The advantage of this scheme will be that pupils will not have to undergo the trouble of putting up at lodgings.

*SANAY*,  
Feb. 21st 1908.

46. Referring to a letter written to an Anglo-Indian newspaper by a native Professor of a Government College in Eastern Bengal, advocating the establishment of a separate University.



University in that Province, on the ground that Messrs. Stapleton and Browning being the only members of the Calcutta University from East Bengal, its representation in the University is not adequate, the *Samay* [Calcutta] of the 21st February suggests that if a new University comes to be established there, then Nawab Salimulla of Dacca should be made its first Vice-Chancellor, and Monmohan Chakrabarty of Barisal, and Golam Robbani of Pabna, both of the Police Department, should be appointed its Fellows. These men will surely be the ornaments of the new University.

47. The *Bangavasi* [Calcutta] of the 22nd February writes how Sir Andrew Fraser is now heartily trying to get the

The Ranchi College scheme.

Ranchi College built before he lays down the reins of office, though Mr. Morley made it a condition of his assent to the scheme that it was to be taken up only when funds were available. Sir Andrew would seek to make himself immortal by this Ranchi College, as Lord Curzon did with his Victoria Memorial project. But when Providence stands in the way, is one's desire fulfilled?

48. Referring to the letter written by Babu Ramesh Chandra Sen, a

The proposal of a new University at Dacca.

professor in the Rajshahi College, in the *Statesman* newspaper advocating the establishment of a new University at Dacca, the *Basumati* [Calcutta] of the 22nd February says that Ramesh Babu must have been actuated by selfish motives in making such a suggestion. Nobody can say that Eastern Bengal will profit by a new University, and it is indubitable that if the full moon be cut into two, each portion loses its former lustre.

49. The *Navasakti* [Calcutta] of the 22nd February writes:—

The Ranchi College scheme.

Though the higher authorities did not sanction the opening of the Ranchi College in the way proposed by Sir Andrew Fraser, His Honour has at last succeeded in obtaining their permission to establish some sort of a college at Ranchi. The conditions under which Mr. Morley gave his sanction to the scheme have not yet been fulfilled, but Sir Andrew Fraser is all the same anxious to have the construction of the building taken in hand without delay, so that he may see the College opened before he departs from the *gadi* at Belvedere in November next. Mr. Morley, however, would not allow him to commence the work now on account of shortness of funds. But who can resist the temptation of eating the fish, just when he is going away from some place? Besides there is the maintenance of prestige also.

50. Referring to the decision of the Calcutta University Senate to confer

Sir Andrew Fraser as a Doctor in Literature of the Calcutta University.

the honorary degree of Doctor in Literature on Sir Andrew Fraser, the *Daily Hitavadi* [Calcutta] of the 24th February writes:—

Mr. Justice Mukerji in moving that this degree be conferred on His Honour said that, it was through Sir Andrew's special exertions that the Maharaja of Darbhanga made his recent gift to the University. We however do not see the force of the argument that because Sir Andrew is a well-wisher and friend of the University and because he has been instrumental in securing 2 lakhs for the University, therefore he should be given the degree of Doctor in Literature. It does not follow that he who collects subscriptions and is a well-wisher is necessarily learned in literature. A similar argument would justify the conferment of the title of Mahamahopadhyay on the Commissioner of Police because he has been a great benefactor of society by having prevented a good many thieves from preying on the community. We cannot blame Mr. Justice Mukherji for what he said; for, he could find no other merit in Sir Andrew to point out. Sir Andrew Fraser persuaded the Maharaja of Darbhanga to make this gift of 2 lakhs. One could understand, if, for this charity with other people's money, His Honour had been given the title of *Data karna* (the name of a Hero in the Mahabharata famous for his self-sacrificing charity), but how can he be a Doctor in Literature on this account? We could also understand the aim of the University if it had been to tempt with these degrees rich men with more money than brains to make gifts. But we see that in the present case the man who makes the gift gets nothing, while Sir Andrew blossoms out into a Doctor in Literature. As Lieutenant-Governor of the Province, Sir Andrew

*BANGAVASI*,  
Feb. 22nd, 1908.

*BASUMATI*,  
Feb. 22nd, 1908.

*NAVASAKTI*,  
Feb. 22nd, 1908.

*DAILY HITAVADI*,  
Feb. 24th, 1908.



of course deserves to get some degree and we would not object if he were made a Doctor in any of the many words which exist in language. The action of the Senate in this matter is only intelligible from one point of view—viz. that the Senate wished to flatter His Honour. The same motive which actuated the pandits of Navadwip to invest His Honour with the title of *Nyaya Sindhu* now makes the Senate invest him with the title of Doctor in Literature.

DAILY HITAVADI,  
Feb. 25th, 1908.

51. The *Daily Hitavadi* [Calcutta] of the 25th February while expressing satisfaction at Sir Lancelot Hare's efforts in promoting female education in his province, says it would be glad to know what steps His Honour has taken to supply the existing deficiency in facilities for the education of boys in the rural areas.

NIHAR,  
Feb. 25th, 1908.

52. The *Nihar* [Calcutta] of the 25th February regrets that out of nearly 400 pupils who read in the High English and Middle English schools at Contai not more than 5 or 6 are Musalmans. The poverty of the local Musalmans is the cause of this, and the paper suggests that all poor Musalman boys should be admitted into those schools as free or half-free students. There are some free-studentships still vacant in the above schools, and intending Musalman students may apply for them.

(c)—Local Self-Government and Municipal Administration.

BURDWAN SANJIVANI,  
Feb. 18th, 1908.

53. The *Burdwan Sanjivani* [Burdwan] of the 18th February draws the attention of the Chairman of the Burdwan Municipality to the insecure condition of the road to the west of his residence which, though very high, has no fencing along its sides, so that people are sometimes in danger of their lives by falling into the drain below. As a matter of fact serious accidents have already occurred.

BURDWAN SANJIVANI,  
Feb. 18th, 1908.

54. The *Burdwan Sanjivani* [Burdwan] of the 18th February complains that on the last Mohurram day the Muhammadans had to suffer great hardships owing to the neglect of the Municipal authorities to keep a sufficient supply of water for the occasion. What was the Muhammadan Vice-Chairman doing?

SAMAY,  
Feb. 21st, 1908.

55. Referring to the resignation tendered by the non-official Chairman of the Utterpara Municipality owing to official interference and high-handedness, the *Samay* [Calcutta] of the 21st February asks: Is not resignation under such circumstances of educated and respectable men who work for no personal gain a disgrace to Government? The people surely discern what a state of things the Government is gradually driving at.

BASUMATI,  
Feb. 22nd, 1908.

56. Referring to the appointment of Mr. C. H. Reed to succeed Mr. Payne as Deputy Chairman of the Calcutta Municipality, the *Basumati* [Calcutta] of the 22nd February says that Mr. Reed, who was lately Joint-Magistrate of Contai, is a civilian of only seven years' standing; but among civilians there are none who may be called "raw" or "unripe." Whenever there is a vacancy, every one of that body is found to be "ripe."

DAILY HITAVADI,  
Feb. 26th, 1908.

57. The *Daily Hitavadi* [Calcutta] of the 26th February publishes the following from a correspondent at Howrah:—  
(1) In view of the fact that cholera has made its appearance at Howrah, the Municipality should pay special attention to the condition of the drains and the tanks and take necessary steps for their improvement.

(2) A stand for hackney carriages should be constructed near the house of Babu Narasinha Datta.

(3) The attention of the Municipal authorities is drawn to the fact that only those portions of the streets which are near the dwellings of Europeans are cleansed by the sweepers, who are moreover very insolent in their demeanour.



(4) The attention of Mr. Forrest, District Magistrate, is drawn to the sale of liquor after nine at night of which the police take no notice.

58. The public had so long been under the impression, writes the *Sandhya* [Calcutta] of the 26th February, that patients had free access to all the hospitals in Calcutta. Experience, however, is gradually proving that the idea is wrong. Some time ago a patient was refused admission into the Sambhu Nath Pandit Hospital or some other hospital in Bhowanipur, and the result was that the man died. On Monday last, again, a Musalman woman, aged about 40 years, who was ill and went to the Medical College Hospital for treatment, was told that there was no accommodation available there. Still she ought to have been taken in and treated as an outdoor patient. This, however, was not done. The poor woman lay down near the door of the hospital and expired. The police are investigating into the matter. But what are things coming to day by day?

Refusing admission and medical aid to a patient in the Medical College Hospital.

*SANDHYA*,  
Feb. 26th, 1906.

(g)—*Railways and Communications, including Canals and Irrigation.*

59. The *Bangavasi* [Calcutta] of the 22nd February in noticing how the *Englishman* has been lately urging the prompt adoption on Indian Railway lines of some means of communication between the guard and the passengers, because certain Europeans have lately been sought to be robbed of their valuables, while the trains were in motion, inquires if these English writers showed a hundredth part of their present zeal when Sachindra Kumar, son of the late proprietor of the paper, was cruelly done to death.

60. Referring to the conviction of two Eurasian lady ticket-collectors for theft of a package of fruits at the Moradabad Railway Junction, the *Basumati* [Calcutta] of the 22nd February observes, that if Eurasian servants on small pay are entertained, such thefts must be inevitable.

Eurasian lady ticket collectors and their conduct.

*BANGAVASI*,  
Feb. 22nd, 1906.

*BASUMATI*,  
Feb. 22nd, 1906.

61. The *Bankura Darpan* [Bankura] of the 23rd February suggests that two local trains, one up and one down, should be run between Kharagpur and Adra, and the Kharagpur train to be timed to arrive at Bankura at 10 A.M. and the Adra train at 4 P.M. This will be a great boon to the large number of people who have to attend the courts at Bankura.

Additional train service between Kharagpur and Adra on the Bengal Nagpur Railway.

*BANKURA DARPAN*,  
Feb. 23rd, 1906.

62. The *Daily Hitavadi* [Calcutta] of the 24th February laments the absence of latrine accommodation for inter class male and 3rd class male and female passengers at the new Howrah Railway station. The old latrines which exist between the new station and the old, are too far off from the new station and are insufficient for the number of passengers which has now grown with the extension of the Bengal Nagpur Railway to Howrah. Besides, the mehters on duty there try to take money from ignorant passengers using the latrines.

A Railway complaint.

*DAILY HITAVADI*,  
Feb. 24th, 1906.

63. The *Daily Hitavadi* [Calcutta] of the 24th February draws the attention of the Traffic authorities of the East Indian Railway to the inconvenience resulting from the fact that for some days past, No. 30 down Burdwan local train, the passengers of which are mostly office people, has not been arriving to time at Howrah Railway Station. The delay is due to the obstruction of the line by a goods train which may, as the paper suggests, easily be shunted off to the siding to make way for the passenger train.

A Railway complaint.

*DAILY HITAVADI*,  
Feb. 24th, 1906.

64. The *Hindi Bangavasi* [Calcutta] of the 24th February writes that they are suggesting various plans for the protection of the lives and property of the Railway passengers and that among others, the *Englishman* also is emphatically urging upon the attention of the authorities the advisability of adopting a certain method to that effect, because a European lady has been recently attacked by thieves while travelling by rail to Lahore. But not long ago Babu Suchendra Kumar was mercilessly killed in a running train and none of these took to agitating on the subject!

Running train thefts.

*HINDI BANGAVASI*,  
Feb. 24th, 1906.



## (A)—General.

JASOHAR,  
Feb. 20th, 1908.

65. With reference to the recent Resolution of the Government of India in the Department of Commerce and Industry regarding the labour supply in the tea plantations in Assam, the *Jasohar* [Jessore] of the 20th February writes:—

Government has said nothing as to the precise time when the existing coolie law would be abolished. God alone knows how long we shall have to wait expectantly for that day.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Feb. 20th, 1908.

66. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 20th February says that Sir Andrew Fraser is bent on perpetuating his name in Bengal. Though he was the loyal lieutenant of Lord Curzon in the partition

affair, that measure will go to perpetuate the memory of his chief, Lord Curzon. He has but little hope of his memory being cherished by the people for any public measure. Therefore he is determined to push on vigorously the construction of the Ranchi College building and to see, before laying down the reins of office, that his name is inscribed in golden characters in the centre of the building. Though Mr. Morley does not authorise the construction till the financial position of the government improves, Sir Andrew cannot leave his work incomplete. He must blow his own trumpet.

HITAVADI,  
February 21st, 1908.

67. The *Hitavadi* [Calcutta] of the 21st February draws the attention of the Postal authorities to the serious inconvenience which the introduction of the new Value Payable parcel form has led to. The new form has entailed upon the Postal officers the work of writing all the particulars about parcels, which formerly used to be written by the senders of those parcels, and as a consequence there is a congestion of parcels in all Post-offices in Calcutta and specially in the General Post-office. The authorities are welcome to introduce innovations for the increase of income, but why are not arrangements made beforehand to cope with the additional work likely to result from such innovations?

SAMAY,  
Feb. 21st, 1908.

68. Referring to the report that a barrister from Egypt is going to be imported to succeed Mr. Kingsford when the latter joins his new appointment as District Judge of Muzaffarpur, the *Samay* [Calcutta] of the 21st February says that probably the new Presidency Magistrate, though a barrister, will not be less high-handed as a Judge than any civilian.

SAMAY,  
Feb. 21st, 1908.

69. Referring to the proposal of partitioning Mymensingh into two districts, the *Samay* [Calcutta] of the 21st February writes:—

The reasons that have been given in favour of the proposal of the partition of Mymensingh do not appear to be at all sound. If the number of officers be increased in proportion to the area and population, then all difficulties of administration will disappear. There is no reason, therefore, why vast sums of money should be expended in carrying out the partition of the district. The fact seems to be that Government has already made up its mind on the question, and it is not clear why it is so anxious for the opinion of the people. As to the names to be given to the two parts into which Mymensingh is proposed to be divided, the writer humourously proposes that one should be called "Hareganj" and the other "Clarkeganj."

BANGAVASI,  
Feb. 22nd, 1908.

70. The *Bangavasi* [Calcutta] of the 22nd February has the following:—  
The infuriated and mistaken Government cannot even now correctly judge in what direction the danger lies. In very truth Government has now come to be just like the one-eyed deer of Æsop's Fables. There was a deer which had lost one of its eyes. Its impression was that it was on land that the danger to it lay, for on land the enemy could come through forest and jungle and that it was at the hands of that enemy that it was likely to lose its life. On this account the one eye it had, it always kept directed towards the land. Of course, he did not apprehend any danger whatever from water. But one day the enemy came by water and from that direction killed the deer.



Like this one-eyed deer, it is only towards the vernacular newspapers that Government keeps its eyes directed. Government certainly thinks that all danger lies in this direction. It is seriously apprehensive lest some day, sometime or other, some one or other of these newspapers should destroy the whole race of Englishmen with a keen poisoned shaft. Government is not at all afraid of the newspapers conducted in English. No eye has to be kept that way.

But, O Englishmen, you yourselves judge now and say where really the danger lies. Government may be one-eyed and partial. But is there none amongst you who has got both his eyes and is genuinely impartial? If there be (any such), then let him once open both his eyes, and with his aim at righteousness say where the fear lies.

On day Sir Ashley Eden, the Lieutenant-Governor of Bengal, who was in receipt of a salary from us, casting aside all shame, declared, in connexion with the proposal for the enactment of the Press Act in the days of Lytton—"I should certainly have brought English newspapers under the Press Act, if their love had been such now as it was 20 years ago." When one speaks of newspapers conducted in the English language, one means not only newspapers conducted by Englishmen, but also newspapers conducted by natives in English. There was never, nor is there now, any cause to fear the newspapers conducted by natives in English, nor is there now, any cause to fear the vernacular newspapers either. Fear comes from many of the newspapers conducted by Englishmen in English. Whenever the interests of Englishmen have been hurt, the English editors of English newspapers have become infuriated and parted with all sense of discrimination. Have not proofs of it been obtained before and since the days of Sir Ashley Eden? Do you remember when the flame of the terrible imbroglio of the indigo planters was burning fiercely in Bengal, the *Englishman* fanned it with an all destroying blast\*? Then again do you re-

\* Literally such as brings on a universal cataclysm.

member how on the occasion of the libel Bill (agitation), not the *Englishman* alone, but many English editors of the time vomited forth the deadly poison of hate and terror for the natives of this country. The imbroglio about the indigo planters injured the interests of a number of selfish Europeans. Stricken with the oppressions of the indigo planters, the ever-inoffensive and quiet people of Bengal declined to sow indigo. On this account the English editors represented the people as unruly robbers and continued pouring forth the venom of pure malice, like Kala-naginis (a kind of venomous snake) with hoods erect. Oppression rose to its utmost limits. In their support of the European indigo planters, the English editors made the people of this country angry (*lit.* hot). And did the cultivators of Bengal become angry (hot) easily? We have not forgotten how the quiet people actually piteously wept and prayed for a removal of their troubles of Sir J. P. Grant, the Lieutenant-Governor of the time? The description which Sir J. P. Grant gave of that scene of unthinkable and lamentable distress of the people is still before our eyes. The Lieutenant-Governor himself saw that scene, and seeing it, he has put it in black and white. One day he saw a human wave on the river banks stretching for about 40 or 60 miles. His Honour was travelling by steamer and he saw untold numbers of villagers on both the river banks from morning to evening. They only asked for justice. And not men only, but women also stood on the river-sides in multitudes. And people came from the farthest distance.

Who infuriated (*lit.* made hot) such a multitude of suppliant, distressed people? That happened which happens when oppression reaches its climax. Were the people or the press of this country responsible therefor? We say again, O Englishmen, if you have eyes (to see) and if you have any (sense of) righteousness say who is really responsible for this. Are not the merchants and Editors of your race really responsible for this? In reality there is no punishment for them. It was *Padre Long* who was punished and so was the printer Manuel. What was Long's offence? He had supervised the English translation of the drama *Nil Darpan*, and Manuel had printed it. Manuel was fined and Long was fined and imprisoned for a month in addition.

In very truth certain English editors had at the time got up such an affair and numerous Englishmen had brought things to such a pass that if it had been



any other country, the entire people of the country, infuriated, would certainly have done great mischief. What happened during the Ilbert Bill still remains fresh (literally awake) in the recollection of the people of this country. Did any newspaper conducted by natives do what the *Englishman* managed to do on the occasion of the Ilbert Bill (agitation)? Considering what the *Englishman* did and how the Anglo-Indians got maddened, does not the thought occur to one's mind that if it were some other country, the flame of a great revolution would have been kindled? A fellow-countryman of the English and one belonging to the same race as they, Lord Ripon wanted to abolish differential judicial powers. But because their interest got hurt, the Anglo-Indians went mad and the English newspapers made them go mad. The English went mad, but say, what would have happened if the people of this country had similarly gone mad? Considering how, going mad, the English came to hate the people of this country and abused them, just think what a revolution would it have led to if it had been some other country. Do you remember how the Anglo-Indians in their madness humiliated Lord Ripon? In 1883-84, when Lord Ripon returned from Simla to Calcutta, the Europeans not of this place only, but of the whole of this country insulted Lord Ripon near the gates of Government House. Not (content with) an insult only, a serious plot against Lord Ripon was hatched. The conspirators had resolved to overpower the guards at Government House, drag out Lord Ripon, put him on board a ship at Chandpal Ghat and send him off to England. As a matter of fact this did not happen. But the English newspapers were at the bottom of these things. Letting alone these things, considering the extent of excitement which by incessant shower of abuse the *Englishman* caused among all Indians at the time it would, in any other country, have brought about a great revolution. And the *Englishman* is even now doing what it did then.

The people of this country have betaken themselves to the service of *swadeshi* holding that to be (part of) their own religion. As a consequence of this the interests of the English merchants have indeed been hurt. And does anybody yet know, how, realising the possibility of this injury, the *Englishman*, the *Pioneer*, and other English newspapers, from the very commencement of *swadeshi* agitation, have been acting unjustly to the people of this country? Considering the way in which the *Englishman*, the *Pioneer*, etc., have excited the people of this country by behaving inimically towards them, say what great revolution would have ensued, had it been any other country. Newspapers like the *Englishman*, the *Pioneer*, etc., are at the bottom of the (recent) troubles between Hindus and Musalmans. Can anybody forget the terrifying frowns which the *Englishman* put on at the terrible, horripilating incidents which took place at Jamalpur? Did the *Englishman* shrink from encouraging the police in connection with the heart-rending incidents which took place at Mymensingh the other day? What more shall we say? O Englishmen, just reflect once, what person or persons are at the bottom of the flame of discontent which has now been kindled all over India? Your Indian Government afraid to-day of the vernacular papers has resolved to make the coercive law of sedition a stringent one. But say, for whom really is this law required? Your Government thinks that it is in the direction of vernacular papers that the danger lies. But if you have any sense of righteousness, say in what direction the danger lies?

BANGAVASI,  
Feb. 22nd, 1908.

71. The *Bangavasi* [Calcutta] of the 22nd February points out how the expedition against the Zakka Khels was ordered without the previous sanction of Parliament and how Dr. Rutherford, M.P., declared that it was most reprehensible that this should be so, and remarks:—This expedition is reprehensible not in one way but in a thousand ways. Just fancy how many lakhs of the money of poor India will be spent on this punitive expedition in this day of wide-spread scarcity.

BANGAVASI,  
Feb. 22nd, 1908.

72. In noticing Reuter's announcement that Mr. Morley has declined to adopt the suggestion of an M. P. to repeal Regulation III of 1818, the *Bangavasi* [Calcutta] of the 22nd February remarks that this fore-shadows that sedition cases are not going to be fewer in India in the immediate future than they have been of late. But are the authorities acting prudently in keeping alive a powerful flame of unrest for no cause whatever, or at least for an insignificant cause?

Discourt  
cials toward

carriage  
to come  
the *Ban*  
and tha  
wealthy  
Govern  
ind a s  
must tal  
continu

The

had tak  
complai  
Ram ap  
law an  
Magistr  
the Ind  
against  
who on  
has wri  
prosecu  
defy ev  
What c

Govern  
garden l

Februa  
141,06  
amply  
natura  
And fr  
is not  
hope o  
on thi  
stood  
theref  
leaves  
that w

The e  
the loca

Goalu  
and th  
plead  
action  
and t  
off th  
in pur

The  
Ruthan

the l  
incap  
them  
Prov



73. In noticing Raja Rampal Singh's statement in the course of his evidence before the Decentralisation Commission

Discourtesy of European officials towards Indian visitors.

that high European officials in this country compel eminent Indian visitors to alight from their carriages at the main entrances to their residences, not allowing their carriages to come under the porticoes and that some of them even refuse a chair to them, the *Bangavasi* [Calcutta] of the 22nd February refers to the case of Mr. Ainslie and that of an *ex-Magistrate* of Hooghly who some time ago insulted a wealthy Indian who had gone to visit him in support of the same. Will Government Commissions and Committees be able or are they prepared, to find a solution of difficulties like this? If not, then the people of this country must take on themselves the duty of protecting their self-respect. Are we to continue for ever looking to others for aid even in this matter?

BANGAVASI,  
Feb. 22nd, 1908.

74. The *Bangavasi* [Calcutta] of the 22nd February writes how in August 1906 one Asa Ram of Raipur in Amballa complained to the local Magistrate that a police daroga

The case of Asa Ram.

had taken a bribe from him. The Magistrate instead of inquiring into the complaint prosecuted Asa Ram under section 182, Indian Penal Code. Asa Ram appealed to the Judge who held that the Magistrate had acted against the law and referred Asa Ram's complaint to that officer for enquiry. The Magistrate was, however, obstinate, and added a charge under Section 211 of the Indian Penal Code to the charge under Section 182 already pending against Asa Ram. Thereupon the case came up before Mr. Justice Robertson, who ordered Asa Ram's discharge. But the Magistrate is still obstinate. He has written to the District Superintendent of Police suggesting Asa Ram's prosecution for defamation. We see that it is these *subberdust* Magistrates who defy even the High Court, that are the greatest favourites with Government. What can be a better proof of the decadence of British statesmanship?

BANGAVASI,  
Feb. 22nd, 1908.

75. With reference to the recent Resolution of the Government of India in the Department of Commerce and Industry regarding the Assam tea-garden labour supply question, the *Bangavasi* [Calcutta] of the 22nd

Government Resolution on tea garden labour.

February writes that the mere fact that between the years 1894 and 1901, 141,063 coolies braved all the terrors of the law and fled from the plantations, amply indicates how the coolies live in the plantations. The tea-planters naturally strongly object to any immediate abolition of the contract system. And from the Resolution above referred to, we gather that Government also is not prepared to undertake its immediate abolition, though it holds out a hope of its abolition in the near future. Mr. Benjamin Robertson's Committee on this subject came to the conclusion that the coolies were very well off, and stood in no need of any immediate increase of wages. What it comes to, therefore, is that this liberal Resolution passed under a liberal Government leaves the coolies just where they were. A few halting words of hope are all that we have gained from this Resolution.

BANGAVASI,  
Feb. 22nd, 1908.

76. The *Bharat Mitra* [Calcutta] of the 22nd February reports that of the eight boys of Barisal who had recently been prosecuted for tearing off the placards announcing rewards for tracing the offenders implicated in the Goalundo outrage, one aged seven years has been let off by the Magistrate and the remaining seven have been given a week's time within which to plead for mercy, if they really committed the offence. But it is a habitual action with boys to tear off the pages of books and pieces of paper and therefore it is nothing surprising if these under persecution did really tear off the placards. Evidently, the police are getting childish along with the boys in pursuing them in this way.

BHARAT MITRA,  
Feb. 22nd, 1908.

77. The *Bihar Bandhu* [Bankipore] of the 22nd February writes that its contemporary of the *Englishman* is quite restless since the report of the recent advice given to Government by Dr. Rutherford as to giving the Indians control over administrative affairs. It goes on to show the incapability of the Indians in that respect by referring to the fact how some of them conduct themselves as members of District Boards in the United Provinces. But the paper does not seem to know how the blessing of self-

The *Englishman* on Dr. Rutherford's recent suggestion.

BIHAR BANDEHU,  
Feb. 22nd, 1908.



Government conferred by Lord Ripon upon the Indian people is being generally used in the country. In the first place it is the District Magistrates, the Chairmen of the District Boards, that administer the institutions in the name of their native colleagues, and secondly the latter have not sufficient independence to urge their views in reference to any matter at issue. In fact, the people of the north-west are backward in education and generally do not take interest in public matters. But why are they so unwilling to take a practical part in the working of the District Boards even in other parts of the country where education is far advanced? An inquiry into this matter will, of course, tend to the right understanding of the thing.

DAILY HITAVADI,  
Feb. 22nd, 1908.

78. The *Daily Hitavadi* [Calcutta] of the 22nd February has no doubt that the people of Mymensingh will have some consolation to learn that instead of the well-known

Mr. Clarke's *locum tenens*.

Mr. Jack, Mr. Blackwood will officiate for Mr. Clarke during the last-named officer's absence on leave.

DAILY HITAVADI,  
Feb. 22nd, 1908.

79. Referring to the report published in a certain newspaper contradicting the rumour about the partition of the Calcutta High Court, the *Daily Hitavadi* [Calcutta] of the 22nd February hopes that the Government also

Partition of the Calcutta High Court.

will not fail to contradict the rumour and thus remove all doubts from the public mind.

DAINIK CHANDRIKA,  
Feb. 22nd, 1908.

80. The *Dainik Chandrika* [Calcutta] of the 22nd February writes that

Sir Andrew Fraser and the Police.

Sir Andrew Fraser, most devout Christian and son of a missionary father as he is, contemplated adding to the excessive powers of the police, even before he became Lieutenant Governor of Bengal, while he ruled the Central Provinces. While presiding over the Police Commission also His Honour kept this idea before him. Everybody knows that it was to add to the already unlimited powers of the police that the Police Commission was appointed and that commissions in this country ultimately repress the powers of the people and increase those of the State. That the Police Commission would make the police more turbulent, we pointed out at the time it closed its labours. And every act of Sir Andrew's shows that he is determined to add to this turbulence. The assent which the High Court of Calcutta has lately accorded to His Honour's proposals regarding judicial strictures on the police was, we now know, the assent of the majority of the judges and did not include the assent of Justices Mitra, Mukerji, Woodroffe, Fletcher and Rampini. As for the people they will suffer. But an already turbulent police will get more turbulent still and the popular disrespect for the courts will be aggravated. We foresee the ultimate evil effects of it all, and perhaps Government also desires those very evil effects.

Sir Andrew leaves a title to fame behind him, for which he will enjoy bliss both in this world and the next. He is one of those who feel gratified when they can oppress people whom it is their duty to cherish. God bless him!

But we also, on our part, must adapt ourselves to the new condition of things. We shall have to live in the ever-present possibility of outbreaks of police turbulence. All the really able judges of the High Court, as has been seen before, objected to curbing the independence of the Sessions Judges at Sir Andrew's dictation and they deserve our thanks therefor. The question however remains, how far this restriction will extend in actual practice. Are Sessions Judges to stop counsel for the defence from pointing out the defects of the police in their addresses to the jury? Are the police to be permitted to be brought under cross-examination or not?

Thanks to Sir Andrew, the police will have now a very easy time of it. But one cannot imagine that both the police and their supporters, the Government, may not one day have to repent for this. God only know why the officials are making mistakes at every step. The people are accustomed to put up with every thing. But a lesson will ultimately be taught to all, both rulers and the ruled. The police encouraged the turbulent Musalmans of Mymensingh to oppress the Hindus and the Musalmans of East Bengal rejoiced thereat. But they are sorry now that their co-religionists at Dacca have been oppressed by the police.

Form  
immu  
India  
surpr  
sense  
the p  
activ  
with  
print  
havin  
thoso  
Gove  
both  
it im  
that  
on m  
the A  
Lond  
to the  
to re  
lation  
Gazet  
come  
reign

The  
High C

The  
sion  
Vicer

the e  
not t  
intim  
appoi  
had a  
officia  
Comm

Rem  
of the

Adgo  
the la

Rai  
Bahad  
Financ  
ment of

man,  
8

Mr. M

India

U

him  
Consi  
said  
degra



The *Englishman* of Calcutta supports the police in its turbulent outbreaks. Formerly all English papers in India used to do so, believing themselves immune from all risks at the hands of the police. But the experience of the *Indian Daily News* has brought sense to many. And we shall be considerably surprised if the Anglo-Indian community as a whole, is not brought to its senses after the outrageous experience which Mr. Turner had at the hands of the police in Burma. The *Englishman* as a supporter of Government is now actively agitating for a more stringent press law and is exceedingly wroth with Mr. Justice Mittra, because of his ruling against the confiscation of printing presses for having printed seditious matter. It is also desirous of having some new law to prevent Indian papers from publishing letters like those of the American Mr. Myron H. Phelps and from disseminating the anti-Government views of eminent foreigners like Mr. Andrew Carnegie. And in both these connexions it is advocating larger power for the police. Evidently it imagines that it has nothing to fear from that body. And yet facts prove that the *Englishman* was in trouble with and had to apologise to Government on more occasions than any other Anglo-Indian paper. And indeed how dares the *Englishman* hope for immunity, when even a paper of the influence of the *London Times* was brought to ruin because of its hostile attitude to Ireland and to the Irish leader? The *Englishman* is exultant because Mr. Morley declines to repeal Regulation III of 1818. And yet everybody knows that this Regulation was first made use of in deporting Silk Buckingham, Editor of *Hicky's Gazette* in the days of the Marquis of Hastings. The *Englishman* will not come to its senses until, as is quite possible, another Buckingham comes to reign at its offices.

81. Referring to the proposed partition of the Calcutta High Court the *Nadia* [Krishnagar] of the 22nd February says that Bengal should enter a strong protest against such a proposal before it is too late.

NADIA,  
Feb. 22nd, 1908.

82. The *Nadia* [Krishnagar] of the 22nd February says that the manner in which the Commissioners of the Royal Commission on Decentralisation are doing their work, has dispelled all hope of a real want of the country being supplied. The Commission proposes to take the evidence of the Members of the Executive Council of the Viceroy, but it has not taken the evidence of mufassal men who are educated and possess an intimate knowledge of the country. There would be no necessity for appointing the Commission if the Members of the Viceroy's Executive Council had any knowledge of the condition of the people. So long as highly-placed officials do not personally look into the actual condition of the masses, no Commission will be able to do anything useful.

NADIA,  
Feb. 22nd, 1908.

83. The *Navasakti* [Calcutta] of the 22nd February understands that a meeting will be held at Mymensingh to protest against the proposed removal of the head-quarters of the Mymensingh district from Mymensingh to Adgore, which will cause very great inconvenience to the people on account of the latter place having no railway passing by it.

NAVASAKTI,  
Feb. 22nd, 1908.

84. The *Nayak* [Calcutta] of the 22nd February hears that Rai Surendra Nath Mitra Bahadur will officiate for Mr. Peterson as Under-Secretary in the Financial Department, Bengal Secretariat. If the report proves true, then the Rai Bahadur must be said to be a very lucky man, for hitherto no Indian has been appointed to this post.

NAYAK,  
Feb. 22nd, 1908.

85. In reporting how in the course of the recent debate on India in Parliament, Mr. Morley tauntingly remarked that Dr. Rutherford had yet much to learn about India, the *Nayak* [Calcutta] of the 22nd February remarks:—

NAYAK,  
Feb. 22nd, 1908.

Uncle Morley has evidently learned everything and there remains for him only the hangman and the rope (*lit.* the rope and the water-pot). Considering what uncle's knowledge of (recent) Indian history is, it may be said that if he were a school-boy now, he should be given 13 cuts and degraded three classes down.



NAYAK,  
Feb. 22nd, 1908.

86. Mentioning how Mr. K. G. Gupta was fêted prior to his departure from Calcutta for London, the *Nayak* [Calcutta] of the 22nd February in a sarcastic vein offers him

its blessings which it says it has a right to offer as its editor is a Brahmin and concludes by asking him to discharge his duties in his new sphere, not as he himself said, according to the lights of his conscience, which is as the paper thinks, often a meaningless expression, but according to the precepts of his forefathers.

RATNAKAR,  
Feb. 22nd, 1908.

87. The *Ratnakar* [Asansol] of the 22nd February says that the newly introduced V. P. parcel form has been the source of great inconvenience to the public and has also thrown too much work on the post office. There

The newly introduced V. P. Parcel form.

appears, therefore, no reason why the old form should have at all been abolished in favour of the present one, which has been the source of no little confusion, trouble and inconvenience.

SONAR BHARAT,  
Feb. 22nd, 1908.

88. The *Sonar Bharat* [Howrah] of the 22nd February narrates how on one occasion an English Prime Minister while travelling by rail had the cigar forcibly taken away from his mouth by a Railway official, because he

Mr. L. O. Clarke of Mymensingh.

had persisted in smoking against regulations. The official, however, when he came to know who the offending smoker was, apologised, whereupon the Premier remarked "I was pleased with you when you took away my cigar, at the thought that there were men like you in my country who placed duty above all considerations. I despise you for your apologising to me now. Before the law, the Prime Minister is the same as the poor beggar. What a coward you are!"

Similarly when Mr. Clarke of Mymensingh committed *zulum* and *zubberdustee* on the people then we thought that he was acting in that way from honest conviction. But we cannot refrain from expressing contempt for him on account of his present conduct. He is now fleeing elsewhere. Most probably the authorities are removing him for his misdeeds. The means he has now adopted to remove this disgrace is most despicable. He has himself worked for and obtained a farewell dinner and address from Rai Bahadur Satis Chandra Rai, Babu Jogendra Chandra, Babus Dharani Kanta Lahiri and Hemanga Bhusan Chaudhuri, and the men under his thumb have written to the *Statesman* and other papers that all Mymensingh had fêted him. And he is puffed up at the idea that this exonerates him from all reproach. But the people of Mymensingh are not cowards like him or the four zamindars above spoken of, that they will fête him after being harassed by him. If they were, would they have instituted 60 damage suits against him and other local officials? No matter whither he flees, he will soon have to put in an appearance at the Mymensingh Civil Courts. It will then be seen how far the Mymensingh public respect him. We did not know that Mr. Clarke was such a coward. What a degradation of the English character!

BANKURA DARPAN,  
Feb. 23rd, 1908.

89. The *Bankura Darpan* [Bankura] of the 23rd February considers that the wages of six pice and eight pice, paid to the coolies who are employed on the Test Works

Test works in Bankura.

opened at Raipur, are quite insufficient for procuring them a full meal every day. Then there are people who would far rather die of starvation than go out of their own houses, and some steps should be taken to give them relief. The

\* Places where food is given away free.

paper therefore, advises the Government to open Annasatras\* at Raipur and Khatra, so that these people may obtain food there.

DAILY HITAVADI,  
Feb. 23rd, 1908.

90. The *Daily Hitavadi* [Calcutta] of the 23rd February says that Sir

Sir Lancelot Hare's successor.

Herbert Risley will succeed Sir Lancelot Hare as officiating Lieutenant-Governor of Eastern Bengal and Assam. Considering how greatly Sir Herbert helped Government in the work of putting down the *swadeshi* agitation and also in the partition of Bengal it would be a surprise if he were not promoted now that there is an opportunity. Let title-hunters and *apkewastes* in Eastern Bengal be up and doing for a great opportunity has come to them.



SHARAT MITRA,  
Feb. 24th, 1908.

91. After remarking that mark of good luck on the part of the people of the United Provinces, that a Lieutenant-Governor in the person of Sir John Hewitt has been doing his best to offer proper relief to the starving population there, during this dire famine, the *Bharat Mitra* [Calcutta] of the 22nd February regrets that notwithstanding what the Lieutenant-Governor has been doing in this direction, reports of partiality on the part of the executive are being heard from Mirzapur, where they have practically excluded the Brahmmins, both male and female, from among the recipients of the relief, because of their belonging to the class of professional beggars. Even those Brahmmins who have never had the occasion of begging alms, and who have been suffering from starvation are denied relief by the famine officers on the ground that they would offend the *sahib* if they should attend to them. On the other hand, the Muhammadan residents of the city are being liberally relieved. To them the relief is offered in reference to every member of their families.

92. The proposal for the appointment of a Parliamentary Committee to inquire into questions of Indian administration with which Mr. Morley has recently been approached, is hailed by the *Daily Hitavadi* [Calcutta] of the 24th February as an excellent one, which Mr. Morley ought not to shrink from accepting if he is sincere in his professions of sympathy for India. Inquiry by a Committee like this will bring to Mr. Morley's knowledge the tyranny and persecution which the people of this country suffer at the hands of the Civilians. It is not likely, however, that the retired Civilians who compose the majority of Mr. Morley's Council will allow him to assent to the appointment of this Committee.

DAILY HITAVADI,  
Feb. 24th, 1908.

The Zakka Khel and the British Government.

93. "Is this the only wrong step taken by the British Government?" exclaims the *Hindi Bangavasi* [Calcutta] of the 24th February adverting to Dr. Rutherford's recent speech in Parliament, pronouncing it as something wrong on the part of the India Government to attack the Zakka Khels without the permission of Parliament. Now-a-days, such things are being generally done in India. And it is worth consideration what amount of Indian money will be wasted on this account, during this dire famine in the country.

HINDI BANGAVASI,  
Feb. 24th, 1908.

Sir Andrew Fraser's testimony to Mr. Lyall's abilities.

94. Under the heading "Sir Andrew's appreciation of merit," the *Daily Hitavadi* [Calcutta] of the 26th February writes:—  
Officials, who by their insolence and despotism make themselves hateful to the people are considered by the public to be worthless for administrative work. But such is the extraordinary power of judgment possessed by the great personages who belong to the executive department in this country, that the officials who are thought worthless by the public, are considered by them to be highly qualified men. Everybody knows about the abilities shown, and the good name earned, by Mr. Lyall, District Magistrate of Bhagalpur, in connection with his persecution of Babu Rashbihari Lal Mondal, a local zamindar. But Sir Andrew Fraser has in a Durbar held on the 19th February given this able official a certificate, in which His Honour has expressed his greatest satisfaction at the excellent work done by Mr. Lyall, and has said that the abler an official is, the more does he expose himself to the attacks of the people. It is perhaps his own personal experience that has led Sir Andrew to hold such an opinion, for he thinks himself to be an able official, and he has incurred popular displeasure on account of his oppressive measures. This appreciation of merit by the Lieutenant-Governor of Bengal, is perhaps making the lords of the executive dance in joy, and they will now know the path that will lead them on to the favour of the higher authorities. Henceforth they have simply to follow Mr. Lyall's footsteps and their fortune is made.

DAILY HITAVADI,  
Feb. 26th, 1908.

95. The *Daily Hitavadi* [Calcutta] of the 26th February writes:—

Mr. Clarke's transfer from Mymensingh.

Mr. Clarke has been transferred from Mymensingh and Mr. Garlick has succeeded him. Mr. Clarke left Mymensingh under a strong police escort consisting of one sub-Inspector and thirty armed constables. He had

DAILY HITAVADI,  
Feb. 26th, 1908.



to go away from Mymensingh in so much fear, simply because blinded by his own insolence, he had oppressed the people in various ways. But will a police guard escort him when he starts on his last pilgrimage?

DAILY HITAVADI,  
Feb. 26th, 1908.

96. Referring to the *Englishman's* contradiction of the rumour about Sir Herbert Risley's officiating for Sir Lancelot Hare, the *Daily Hitavadi* [Calcutta] of the 26th February says that Native papers have no chance of ascertaining the truth or falsity of such rumours; for all news concerning the Government are supplied first-hand to the quasi-official Anglo-Indian journals of Allahabad and Calcutta. Native papers must have therefore to see things through others' eyes until the authorities give up their partiality.

SANDHYA,  
Feb. 26th, 1908.

97. The following is a full translation of an article under the heading "Separation of judicial and executive functions," which appears in the *Sandhya* [Calcutta] of the 26th February:—

Do you know how the system of the *Feringhi's* administration is conducted? All work is carried on by means of demi-official or confidential letters. All the *Feringhi* officers of the Civil Service, from the Lieutenant-Governor to the petty Magistrate, write confidential letters to one another in this way. It is by means of these letters that all consultations are made, and all matters are decided, (and) what every body has to say or to do is settled. Then in order to keep up external forms (literally, to keep up the envelope) the authority of laws and regulations is invoked, the farce of a trial is enacted, and tall talk is indulged in. Be it the Judicial or the Executive Department, both are bound by the same letter. Such indeed is the arrangement. Those who know this do not try to put an end to or alter the *Feringhi's* system of administration. But those who hawk our country's politics, have become mad over a few empty words. They think that if the *Feringhi* Civilians belonging to the executive and the *Feringhi* civilians belonging to the Judicial can be made to have no connection with each other, a sound system of administration

\*The sacrifice held by Daksha, the father of the goddess *Durga*, which was interrupted and dissolved by the followers of *Mahadeva*.

of justice will perhaps be established in the country. From the first year's sitting of the Congress down to the disgusting affair of *Dakshayajna*\* at Surat, and in sittings of the Provincial Conferences held in all the provinces of India, and especially in those of Bengal, a discussion is being carried on for this same thing. So long the *Feringhi* authorities were unwilling to satisfy this desire of ours. Now they say, that in order to make a trial in United Bengal the open relations existing between the Executive and the Judicial Department will have to be kept separated for some time, so as to see what the result is. Hearing these words of hope many will perhaps build up an aerial castle (literally, lay out a garden of ethereal blossoms). But we are not so bold. Considering the wretched condition that self-government has fallen to, the increase in the laws and regulations, the degeneracy which has overtaken the *Feringhi* Civilian, and the strained feelings existing between us and the *Feringhis*, we have no hope of any good coming out of all this or of our getting it. Those who are practising hypocrisy and trickery on us at every step; who see the tiger in every one of our bushes; who do not place the least trust in us; who by means of injustice and oppression in *Swadeshi* cases sacrifice before the terrible demoness boys who are, as

The third day of the *Durga* Paja.

it were, golden moons, after the manner of (killing) goats on the *Navami* day; among whom men like Fuller, Fraser, and Hare are being appointed Governors, men like Rampini, Coxe, Geidt, Cumming, and Hargila (*i.e.*, adjustant crane—meaning Mr. Cargill) are being appointed judges, men like Emerson, Jack, Clarke, Kingsford, etc., are appointed as magistrates—it is absolutely improper to go begging at their door, but only this much of request has to be made to them, "Papa, we do not want thy alms, but call back thy pure and brownish *Feringhi* dogs such as the *Englishman*, the *Pioneer*, the *Statesman*, etc." Let us speak out the truth, we do not expect any benefit worth even a pice from those who came to this country in the garb of grocers,



who even now govern this country by taking account, like a grocer, of the *karas* (1) and *krantis* (2) (i.e. by calculating even the uttermost farthing), whose object is not to govern, whose object is only to drain, and who drain the country for the purpose of governing it. If you can, gird up your loins and engage yourselves in works beneficial to the country. But beware, do not lose yourselves by getting the *Delhi laddoo* (3)

- (1) Cowries.  
(2) Imaginary coins of the value of the fraction of a cowrie.  
(3) A sort of sweetmeat supposed to be made at Delhi, which, though apparently very delicious, is really just the opposite.

given away by the *Feringhi*.

98. Under the heading "The green grasshopper of Mymensingh has run away hopping," the *Sandhya* [Calcutta] of the 26th February writes:—

Mr. Clarke's transfer from Mymensingh.

There he goes, there he runs away, surrounded on all sides by the police. Do you know who he is? Clarke, the Magistrate of Mymensingh. The Magistrate of Mymensingh, who was the master of the situation in that district, who is to wield the rod of rule over the five or seven lakhs of people living in a district, and whose frowns are to make people crouch with fear, is leaving the district of Mymensingh on transfer. So long as he remained in Mymensingh he used to take a rope for a snake and a shadow for a ghost, he never trusted his cook and khitmutgar, and he would not eat anything without first trying it on a dog or a cat. He would never go out of his house without being guarded by policemen and detectives, and was, in fact, in constant fear of losing his life. He is a great sinner and that is why he has so much fear. He has of late gone away from Mymensingh. During his departure he was surrounded by many policemen who escorted him to the other side of the ditch. The people of Mymensingh missed the opportunity of bidding him farewell by fanning him away with a winnowing fan and by sprinkling ashes after him (procedure with which evil spirits are driven away), for the gallant Clarke made a midnight exit from the town with his tail under his legs. Bravo, *Feringhi*! Will you govern the country with these offspring of a cat? The whole affair makes us laugh, and reminds us of a passage in that song of the humorist Bose:—

"Gone, gone, gone, o brother!  
The *Belay* fish has slipped away."

### III.—LEGISLATION.

99. The Government has at last, writes the *Sanjivani* [Calcutta] of the 20th February, decided to repeal the Assam Labour Law, and the sooner it does so the better, for it is a great disgrace to the Government that men and women are kidnapped under the protection of its law.

*SANJIVANI*,  
Feb. 20th, 1908.

100. The *Hitavadi* [Calcutta] of the 21st February has the following under the heading "Mark of foolishness":—

*HITAVADI*,  
February 21st, 1908.

The rumoured Press legislation and the *Englishman*.

Those who say that the loyalty of the people would go on increasing by leaps and bounds the moment the liberty of the press was taken away, are in our opinion unmitigated fools. The history of all countries bears testimony to the fact that too much repression, instead of allaying discontent, serves only to aggravate it. Why should not the same law apply to India as to other countries? Knowing that Government is now bent upon repressing newspapers, the astute *Englishman* is fanning the flame of official wrath. But the rulers should remember that it is they who will in the long run suffer the consequences of an ill-judged measure of repression.

101. Referring to the proposed law against juvenile cigarette smoking in England, the *Hitavadi* [Calcutta] of the 21st February says that a similar measure might prove beneficial in this country as well. But considering the present temperament of the police and Magistracy in this country, such a law, if passed, would most probably prove worse than the evil it sought to remedy.

*HITAVADI*,  
Feb. 21st, 1908.

Legislation against juvenile smoking habit in India.



**BASUMATI,**  
Feb. 22nd, 1908.

102. Referring to the proposed legislation in England to prevent boys under sixteen from indulging in smoking the Basumati [Calcutta] of the 22nd February says that a similar legislation in this country would be productive of much good result.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**BANGAVASI,**  
Feb. 22nd, 1908.

103. The fact that rice is at the present time being imported from Burma into the Kidderpur Docks in large quantities and sent on to Upper India, makes the *Bangavasi* [Calcutta] of the 22nd February remark:—

That food-grains should be exported from India in immense quantities while the starving people in the country should have to look abroad for their food-supply is indeed the pass to which India has come as the result of British policy. The food-question in India will never be solved until the free exportation of rice from her shores is restricted.

**NIHAR,**  
Feb. 25th, 1908.

104. The *Nihar* [Contai] of the 25th February publishes a letter which appeared in the *Medini Bandhav* describing the terrible distress of the people of Gopiballavpur, Binpur and Jhargram (in Midnapur). Many of them do not get even one full meal a day, nor can they always find work by which they can earn something. They have, therefore, to live on wild creepers, leaves, roots, etc., and unless something is done to give them relief they are sure to die of starvation.

**NIHAR,**  
Feb. 25th, 1908.

105. The *Nihar* [Contai] of the 25th February says that people living in the villages between Bhograi and Samudrapur and also in the places near Egra and Belghai situated near the Bay of Bengal have been obliged to leave their homes and seek for employment in the Sunderbuns and the 24-Parganas. Numbers of emaciated men, women and children are daily seen proceeding towards the Sunderbuns in search of employment. They say that all their crops have been destroyed by draught and that they cannot get a full meal even every two or three days. Some of their people have to be left behind, and will have to live on leaves, wild herbs and tubers until they can receive help from their friends who are going to work in the Sunderbuns.

#### VI—MISCELLANEOUS.

**BURDWAN SANJIVANI,**  
Feb. 18th, 1908.

106. The *Burdwan Sanjivani* [Burdwan] of the 18th February in a leading article says that it is hopeless to expect that Government would stop the export of food-grains even for a short period with the object of saving the lives of the people and thereby injure the interests of the foreign merchants who are their own countrymen. *Dharma Uolas* and *Anra Rakshini Sabhas* can never succeed in doing any permanent good. The only hope, according to the writer, lies in the *swadeshi* movement by which the wealth of the country will be increased and the bread problem eventually solved.

**BURDWAN SANJIVANI,**  
Feb. 18th, 1908.

107. The *Burdwan Sanjivani* [Burdwan] says that the *Englishman* newspaper has lost all patience at Dr. Rutherford's proposal for self-Government for India and it is trying to demonstrate by all possible means that the Indians are totally unfit for such government.

**DAINIK CHANDRIKA,**  
Feb. 19th, 1908.

108. The *Dainik Chandrika* [Calcutta] of the 19th February is sorry that a number of traitors to their country fêted Mr. Clarke on the eve of his departure from Mymensingh. All Bengalis know what terrible oppression Mr. Clarke has committed in Mymensingh. During his régime lawlessness reached its height there, Hindu temples were desecrated and Hindu females insulted by Musalmans with impunity. Police oppression also manifested itself under him in a hundred ways. In a word his mission in Mymensingh was to ruin the Bengali patriots and he has now fulfilled his



mission completely. It is therefore most regrettable that any Bengali should have been found ready to fête a Magistrate who was such a hater of Bengalis.

109. The *Pallibashi* [Kalna, Burdwan] of the 19th February learns that Bepin Chandra Pal will be liberated from prison on the 9th March next, and it is surprised to see

PALLIBASHI,  
Feb. 19th, 1908.

Honour to Bipin Chandra Pal. that the question of according a hearty reception to him, is not yet settled. It accordingly calls upon the student community to see that a hearty reception is accorded to him by all classes on the day of his release.

110. The *Jashar* [Jessore] of the 20th February exhorts all Bengalis to respond to the call for subscriptions for paying punitive police charges which Mr. Surendra Nath Banerjee made at the last Pabna Conference.

JASHAR,  
Feb. 20th, 1908.

Subscriptions in aid of punitive police charges.

111. The *Navajivani* [Calcutta] of the 20th February draws attention to a serious case of accident which occurred on the Ballyganj Circular Road, when a woman was struck

NAVAJIVANI,  
Feb. 20th, 1908.

A street accident.

down by a tum-tum that was being driven by a European, and points out that the junction of the Ballyganj Circular Road and the Rowland Road has come to be a dangerous place for passers-by owing to the abnormal increase of vehicular traffic on such a narrow street.

112. The *Navasakti* [Calcutta] of the 20th February writes:—

NAVASAKTI,  
Feb. 20th, 1908.

"Work while there is yet time."

Work while there is yet time. We think but very few men in Bengal are giving thought to the commerce of this country. Otherwise they would not have been able to remain content with preaching a boycott of salt, sugar and piece goods only. Almost all the necessities of the country are being met by the exchange of its agricultural produce, and yet that work of exchange is being done by the foreign merchant rather than by the native of the country. The result of this has come to be that as the work of exchanging agricultural produce is not in our own hands, the foreigner is taking from us double the amount of wealth which the people of the country are saving by the boycott of salt, sugar and piece-goods. We shall refer only to the jute trade in illustration of this. When jute was cheaper than paddy and rice, the cultivator used to cultivate jute only to a very limited extent and with that amount of jute the foreigner could not work his mills. Subsequently when the foreigners began to raise the prices of jute higher than those of paddy and rice, the cultivation of jute simultaneously went on extending. Under such circumstances it was impossible for the prices of paddy and rice to remain what they were before, for with the extending cultivation of jute, the cultivation of paddy began to contract. Jute is not an article of food, whereas paddy is indispensable to the subsistence of life. Under these circumstances, when the yield of paddy and rice in the country is small, the necessity of sustaining life is certain to be met even by imports from abroad. And the foreign merchants have accordingly taken into hands the trade in rice, as they have already done the trade in jute. As with a supply of capital ready, any commodity may be bought and stored up at will, they are buying up and storing crops like jute on the one hand and paddy and rice on the other. But jute is a commodity which the natives of the country buy in very limited quantities for their own use, for they have practically no mills and factories where any fabric may be made out of jute. All such mills and factories are worked only by the foreigner. So if the foreigner does not buy jute, there is none to buy it. What amount of jute the natives do buy, they buy in the hope of making some profit by selling it to the foreigner. The foreigner also is an astute person; he does not buy except through his own European brokers and the latter get about 50 lakhs of Rupees annually as brokerage. The brokerage is ordinarily one percent. so if the brokerage amounts to fifty lakhs, about 50 crores worth of jute is produced and sold every year. We think that of this 50 crores, leaving out half-a-crore for brokerage, the remaining 49½ crores at least fall as we imagine to our share as profit. It is the foreign merchant who is doing us this good, but the foreign merchant is not a fool. In exchange for this 50 crores' worth of jute, he is on the one hand, selling to us at least a 100 crores' worth of merchandise; and on the other, by encouraging an extensive cultivation of jute and, by that means, reducing the cultivation of paddy, he is also keeping the way open for them to sell rice and paddy again to us at enhanced prices.



The cultivators of jute expected to make a profit by buying rice at a cheap price with the money gained by the sale of jute. But alas, falling into the snares of the foreigner, far from profiting by the sale-prices of jute, he is hardly able to make a living thereby. This season, there is absolutely no market for jute; last year jute was sold at Rs. 18 per maund and this year there are no purchasers who will offer 3 rupees per maund. The foreign merchant is laughing in his sleeve and awaiting a more favourable price. We would be glad if he got the jute for nothing. This year also the raiyat will probably grow jute and then for want of godowns to store it in and for the necessity of paying taxes and rents and procuring means of livelihood he will have to part with his jute at any price he gets. The *Aratdar* (the native merchant) cannot in most cases afford to retain in his hands last year's output of jute, for where is the banker or capitalist in the country who will finance him? And in this terrible strait of the cultivator, the samindar too will find himself without money, for where will he get rents from? What is there strange in the fact that the foreigner will conduct himself with patience in hopes of such an auspicious conjuncture? What can be a greater piece of good fortune to him than that he should get his profits from this accidental combination of circumstance without any effort on his part?

If, however, the people of the country open their eyes and see, the situation is not without a remedy. If no jute is cultivated this year at all, the last year's output of the commodity which is not finding purchasers now at even Rs. 3 per maund will sell at its old high prices, or the foreigner's mills established at the outlay of crores of rupees will cease working and so impose heavy losses on him. To do this, it will not do to stop cultivating jute only. It is necessary to help the cultivators with funds in order to enable them to withhold their supply of last year's jute from the market. Native Banks will have to finance the cultivator, the *bepari* and the *aratdar* on the security of their stocks of jute and they must insure that jute themselves. The paddy which the raiyat will grow in place of jute will have to be kept for the necessities of the people of the country under their own control in thousands of *golas* with the assistance of Native Banks. The country cannot be saved except by the simultaneous adoption of such measures. Let those who think for their country's good and work for its salvation boldly engage themselves without further delay in preaching this message. Delay will make all efforts vain. Fifty thousand preachers are needed.

SANJIVANI,  
Feb. 20th, 1900.

113. Referring to Mr. Morley's replies to the questions put to him by Dr. Rutherford, the *Sanjivani* [Calcutta] of the 20th February writes:—

For the purpose of baffling the noble object of those Englishmen who take the trouble of coming to India to see things with their own eyes, Mr. Morley has shamelessly rejected the statements made by Dr. Rutherford, simply because he (Dr. Rutherford) had mixed with the people in India. But what is the good of their coming to India if they do not mix with the people? If they have to rely on official reports, they can easily do so in England. Mr. Morley, however, would place no faith in the facts ascertained by Mr. Rutherford and other Members of Parliament during their visit to India, and he would have them believe that he had a sharp eye on the affairs of India. Experience shows that those who are too clever get worsted in the long run; for the weal or woe of the world is not regulated by any political laws, nor does the rise or fall of man depend upon the will of any particular individual. It is beyond human power to stop the thrill of new life which is now being felt all through India. The fire of unrest has been lighted in the country, and it is being spread all over the country by the rash conduct of the officials. Instead of wisely appeasing the people, the officials are rather supplying fuel to this fire. By partitioning Bengal, the Government has given rise to a violent agitation, and now it is trying to stop this agitation by means of a harsh policy. The result is that, while the Government is gradually getting tired, like the man who tries to quiet the waves in a river by striking them with a *lathi*, the fury of the agitation is increasing day by day. The people of India are gradually losing all hopes, and perhaps the day will come when the peaceful subjects will refuse to bow to unjust oppression any more. Has Mr. Morley forgotten the vow taken by educated Indians to boycott foreign goods? In India a class of men have made



it the sole aim of their lives to boycott British goods. Their influence has reached the most distant villages and will ere long be felt all over India. The people will not, therefore, rely on others for advancement, nor will they accept Mr. Morley's decision as final. A fitting reply will be given to Morley's heartless statement when the boycott is firmly established in India. Let the Indians, therefore, devote themselves to this noble cause.

114. The *Sanjivani* [Calcutta] of the 20th February says that the four zemindars and a few other shameless men, who got up an evening party for bidding farewell to an oppressive Magistrate like Mr. Clarke of Mymensingh, should brand the words "Loyal to Clarke" on their foreheads, so that when they die, people may not touch them.

*SANJIVANI*,  
Feb. 20th, 1906.

115. The *Sanjivani* [Calcutta] of the 20th February reports that the Birbhum District Committee has been formally established at Suri (in Birbhum), with branches at Rampur Hat, Dubrajpur and Bolpur. Arrangements will be made for forming village committees working under it, and for encouraging the *swadeshi* in the district.

*SANJIVANI*,  
Feb. 20th, 1906.

116. Madhusudan Ghose and Indra Narayan Sinha write to the *Sanjivani* [Calcutta] of the 20th February, condemning the useless waste of Rs. 250 which the Government officers and pleaders of Kandi (in Murshidabad) made for the purpose of according a welcome to the District Judge of Murshidabad who visited Kandi on tour. This amount could have fed from 800 to 900 famine-stricken people, and the Judge himself would surely have been better pleased with such a thing. All pageants are now despised in Eastern Bengal; and are they not the same in Western Bengal as well? The same causes of discontent are present in both the provinces, though they are now politically divided.

*SANJIVANI*,  
Feb. 20th, 1906.

117. The *Sanjivani* [Calcutta] of the 20th February advises the people of Bengal to establish a national fund for carrying out the *swadeshi* agitation in a well-organised form. On a certain day, every year, each man should contribute towards the fund what he can. The 16th October is the day best suited for this purpose, for on this day there is felt in the depth of every Bengalis' heart a pang of grief for the miseries of golden Bengal. It was, on the 16th of October 1905, that Bengal was partitioned, and since then crores of Bengalis have been laying with their hearts' blood the foundation for a united Bengal. The solemnity and sacredness of this day are observed even by little children. Is there any wretch in all Bengal who will on such a sacred day fail to give something for the welfare of his country? If every Bengali gives to this noble cause at least a day's earnings, more than a lakh of rupees will be collected, and amidst their present petty humiliations they will be able to lay the foundation of a great victory. If such an amount can be raised every year, it will confer endless benefits on the country; and when the fund becomes a permanent one, even little school children will be able to realise that they have a country, and that they have a duty to discharge towards that country. All Bengalis then, young and old, men, women and children, will feel the thrill of a national life. When Mr. Gokhale started his "Servant of India Society," everybody was filled with high hopes. But the field of its work has not yet been extended to all parts of the country. It is, therefore, absolutely necessary that a national fund should be established in Bengal as suggested above. Let this fund be started first, and then other lines of action will be adopted by and by.

*SANJIVANI*,  
Feb. 20th, 1906.

Some may, perhaps, ask what about the several other public funds which were opened before, but which now seem to have gone out of existence altogether. It is not true that the money raised for those funds has been wasted, though, of course, certain enterprises, such as match factories and others, which were started with these funds, have failed. But surely such failures must not be allowed to discourage the people and make them shrink from their duty to the country. On the other hand, they should profit by the lesson learnt from previous failures, and be careful not to let their future endeavours be unsuccessful. The right moment is come, and the country's call is being heard. It will not do to remain idle any more. Let the people move onward, no matter if they do or do not get any one to march with them. Once this fund



is established and its managers do their work properly for ten years, there will be vast improvement in the condition of the people. The little bits of white clouds now seen in the sky can, when united, cause the cataclysm by means of the thousand shafts of thunder and lightning which they are capable of emitting. Similarly when the humble peasants working in the fields will be united and infused with patriotic ideas, when they are made to know what the rights of man are, a new power will be awakened in the country. That day is drawing near. Those who will be the leaders during that great cataclysm, are now scattered wide apart for want of shelter. And that is why the men and women of Bengal should open a fund to help to bring those great men together.

**SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BASAR PATRIKA,  
Feb. 20th, 1908.**

118. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 20th February says that a meeting was held at Mymensingh with the object of procuring a certificate for Mr. Clarke.

The zamindars of the district were invited, but none of them turned up except four. The latter will certainly be noted by the people. But what good will the certificate do to Mr. Clarke? He ought to know that it will stand him in no stead when he will be called upon to render an account of his earthly deeds. But perhaps his domineering spirit in this country has made him forget the other world.

**SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BASAR PATRIKA,  
Feb. 20th, 1908.**

119. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 20th February says that Messrs. Jack, Briscoe and Sharp have been posted at Mymensingh as District Magistrate, Additional District Magistrate and Police Superintendent, respectively.

Babu Manmohan Chakravarty of Barisal and Golam Rabbani of Pabna have also been appointed Deputy Superintendent and Inspector of Police, respectively. The very names of Mr. Jack and Monmohan Babu have struck terror into the hearts of the people of Mymensingh.

**BANGAVASI,  
Feb. 22nd, 1908.**

120. The *Bangavasi* [Calcutta] of the 22nd February in announcing how a number of Co-operative Credit Societies have lately been started in the Murshidabad district, and how Maharaja Manindra Chandra Nandi has patriotically contributed to their funds, suggests a doubt if the establishment of these societies, too much hide-bound by official rules as they are, will be of much good in villages where the entire population is poverty-stricken.

**DAILY HITAVADI,  
Feb. 22nd, 1908.**

121. The *Daily Hitavadi* [Calcutta] of the 21st February has an article under the heading "The establishment of *swaraj*" of which the following is a summary:—

Both "Moderates" and "Extremists" wish to have *swaraj*. But how can *swaraj* be established? As the architect first collects all the materials before he can construct a building, so we must collect all the materials from different sources and then build up *swaraj*. Alone and unaided we must do it. Obstacles and difficulties will raise up their hydra-heads on all sides but if we fail to overcome them, we shall have to give up the idea of *swaraj*. By the term *swaraj* we mean that we ourselves shall govern our country, spend the revenue of our country in the way we like and fight to defend our country against the invasion of a foreign enemy. With the establishment of *swaraj* all conflict of interests between the governing power and the people shall disappear, the people, in general, will look upon the King or his representative as their sincere well-wisher, and he in his turn will love them as his own children. Indeed, there can be no real *swaraj* if perfectly friendly relations do not subsist between the rulers and the ruled. To expect that without making any effort on our part we shall wake one morning to find that the rulers have made over to our hands all their duties and responsibilities and are preparing to retire to a hermitage is absolutely foolish. We, indeed, want that kind of *swaraj* which Mr. Dadabhai Naoroji termed Colonial self-government and which exists in any independent country and in most of the English Colonies. Foreign rulers cannot give us what we want, for foreign ideals are not suitable to our country. We must plant our *swaraj* first in villages remote from towns and from thence proceed towards capital cities.

True it is that the people have not hitherto done anything towards assisting the rulers in the work of the country's administration, but have

maintain  
plagu  
the n  
mone  
The  
looke  
them  
them  
up th  
foreign

educat  
in th  
upon  
to se  
estab  
thing  
estab  
each  
swara  
have  
prese  
matt  
own  
him t  
We  
make  
on m  
sanit  
was  
prop  
If w  
noth

Rep  
mission  
Myme  
Mym

Jud  
ments.

Vicer  
a m  
Cour  
Sir F  
to v  
by c  
critic  
Mach  
execu

Co-o  
extrem

also  
will

D

the s  
upon  
chan  
liber



maintained an attitude of supreme indifference. If there was famine or plague or flood in the country they wholly depended upon the rulers to do the needful, or at best, the most generous-minded among them placed some money in the hands of the rulers and so considered their duties at an end. The educated people, no doubt, had the country's interests at heart, but they looked down upon the masses. Like the English officials they used to think themselves quite separate and distinct from the common people and regarded themselves as a superior class of beings. Nay, many among the educated gave up their native dress and their mother-tongue and adopted those of the foreigner.

But the country has now suffered a complete change since then. The educated classes have perceived their mistake and are taking greater interest in the affairs of the country than they have hitherto done. They now stand upon the same platform with all classes of their countrymen and are anxious to serve the country in co-operation with them. Now has come the time for establishing true *swaraj*. Most of us now feel that we can carry out many things with our un-aided efforts. If we now cautiously but steadily try to establish *swaraj* our efforts are likely to be successful. We should convert each village into a *swaraj* unit and extend our efforts further and further till, *swaraj* is established, not only in Bengal, but in the whole of India. We have so long depended upon the rulers in matters of education, sanitation, preservation of the peace and in the administration of justice. But in these matters we can have complete freedom. The Sovereign had taken into his own hands only four annas of our rights, but we voluntarily handed over to him the remaining twelve annas and thus made ourselves completely powerless. We must now resume those rights which we had voluntarily parted with and make proper use of them. We should undertake to impart primary education on national lines to the inhabitants of villages. We should also look to the sanitation of villages, because what Government was doing in this direction was not enough. If we can settle all civil cases and also a considerable proportion of criminal cases by arbitration, our gain will not be inconsiderable. If we succeed in doing these things the rulers will have everything to gain, nothing to lose. We shall return to the subject in a future issue.

Report of the non-official Commission of Enquiry into the Mymensingh riots.

122. The *Daily Hitavadi* [Calcutta] of the 21st February publishes a translation of the Report of the non-official Commission of Enquiry into the

DAIRY HITAVADI.  
Feb. 21st, 1908.

Mymensingh riots.

Judges and executive appointments.

123. The *Dainik Chandrika* [Calcutta] of the 21st February condemns the attempts made by some judges to secure executive appointments for which they are obliged to sacrifice their independence and seek favour from the

DAIRY CHANDRIKA.  
Feb. 21st, 1908.

Viceroy and Lieutenant-Governors. It is a pity that Sir John Edge became a member of the India Council after he had retired from the Allahabad High Court. It will be a matter of deep regret again if Sir Lawrence Jenkins or Sir Francis Maclean applies for the post which Sir John Edge is now going to vacate. Sir Francis perhaps knows full well the disgrace that he has earned by complying with the request, made by Sir Andrew Fraser as regards the criticism of the police by the judiciary. And as a wise man, Sir Francis Maclean ought to desist from adding another stigma to his name by taking an executive appointment in the India Council.

124. Referring to the recent riots which took place in Holloway in Ireland in which women showed more bravery than men, the *Dainik Chandrika* [Calcutta] of the 21st February says that the militant party in India will also learn to seek the help of their ladies by and by. Perhaps the Tilakites will be the first to do so.

DAIRY CHANDRIKA.  
Feb. 21st, 1908.

Co-operation of women in the extremist cause in India.

125. Referring to the reforms which Dr. Rutherford has suggested in the system of Government in India the *Hitavadi* [Calcutta] of the 21st February says that though the suggestions are excellent yet there is little chance of their being acted upon. Mr. Morly though professing liberal principles, appears to be so chameleon-like in shifting his attitude, that there is very little chance of liberal concessions being granted to India.

HITAVADI.  
Feb. 21st, 1908.

Dr. Rutherford on India.



HITAVADI,  
Feb. 21st, 1908.

126. Referring to the farewell addresses and dinners given to Mr. K. G. Gupta in Calcutta on the eve of his departure for England the *Hitavadi* [Calcutta] of the 21st February says:—

We do not know what are those qualities for which Mr. Gupta's "admirers" made so much of him. Most of them were perfect strangers to him, and yet they went and joined in the ceremonies. The rulers may have good cause to sing his praises; but why should the people take part in them? The qualities for which the people might love him and admire him are yet latent in Mr. Gupta. We are therefore unable to discover any sober sense in all these empty addresses and receptions.

HITAVADI,  
Feb. 21st, 1908.

127. Referring to the war with the Zakha Khel men upon which Government has embarked the *Hitavadi* [Calcutta] of the 21st February asks: what kind of lesson does

The Frontier war.

Government propose to teach the Zakhas? It would be a great disgrace if the policy which the Western nations followed at the time of the Boxer rising were adopted in regard to the tribesmen. Can the authorities say whether all the Zakha Khels were engaged in committing plunder and robbery? If not would it be just to punish a whole people for the fault of a few?

HITAVADI,  
Feb. 21st, 1908.

128. Referring to the rough handling which Mr. Gandhi received at the hands of some Pathans and Panjabis in the Transvaal for submitting to the registration law, the *Hitavadi* [Calcutta] of the 21st February says

Mr. Gandhi and the Settlement of the Transvaal question.

that these men would never have raised their hands against him, had they known what humiliation the Indians had brought on themselves by their own *Karma*. It goes without saying that the settlement effected is not satisfactory.

HITAVADI,  
Feb. 21st, 1908.

129. Referring to the death of Mustafa Kamel, the Egyptian nationalist, the *Hitavadi* [Calcutta] of the 21st February says that he was held in great estimation by his countrymen, and that the loss to nationalism in Egypt caused by his death will not soon be repaired.

The late Mustafa Kamel.

MIHIR-O-SUDHAKAR,  
Feb. 21st, 1908.

130. In connexion with the recent Muharram fracas at Dacca, the *Daily Hitavadi* wrote in effect that this incident would disabuse the Musalmans of Eastern Bengal of the idea that Government was partial to them, and the *Mihir-o-Sudhakar* [Calcutta] of the 21st February characterises the *Hitavadi's* statement as shameless, satanic, lying and hypocritical, and concludes by warning all Musalmans against falling into its snares.

The *Hitavadi* and the Dacca Muharram fracas.

MIHIR-O-SUDHAKAR,  
Feb. 21st, 1908.

131. The *Mihir-o-Sudhakar* [Calcutta] of the 21st February laments that Bengal Musalmans are not bestirring themselves about founding branches of the All-India Moslem League in their midst and hopes that such branches will soon be established in every subdivision and district in the two Bengals. The time has come for Musalmans to participate in political agitation, if they are not to lose political rights for ever.

Branches of the All-India Moslem League.

MIHIR-O-SUDHAKAR,  
Feb. 21st, 1908.

132. In connexion with the Ekdala and Kisorhat loot cases, the *Mihir-o-Sudhakar* [Calcutta] of the 21st February writes regretfully that no local Musalman of position has come forward to collect subscriptions to defend the Musalmans concerned in these cases got up by unscrupulous Hindus which have brought humiliation, harassment and loss on their Musalman fellow-subjects. The paper also mentions how M. Wajed Husain, the Vakil who is fighting the battle of these Musalmans in the Courts, was lately shot at by a pistol by a Hindu volunteer.

The Kisorhat and Ekdala loot cases.

MIHIR-O-SUDHAKAR,  
Feb. 21st, 1908.

133. The *Mihir-o-Sudhakar* [Calcutta] of the 21st February has a communicated "Song" from which the following is taken:—

A song.

The race of Sivaji, the foremost of robbers, have robbed us of our glory. The unruly and vile Maratha has brought ruin on golden Delhi. At the present time we meet with humiliation anywhere and everywhere. We have lost our independence, our wealth, our honour. How then can we be called Moslems? We are only as jackals born of lions. The Kafir differing from



us in religion, worse than demons as he is, has robbed us of all our treasures, and have reduced us to worse than beggary. We forget the oppression and the crooked ways of the treacherous robber and only weep. The oppression of the Hindu pervades all Bengal and we do not know how much more persecution is in store for us. Let Moslems once awake, and fearlessly defying the Hindu oppressor make the world quake again (as of old).

134. The following is sample of the filthy language in which the *Sandhya* [Calcutta] of the 21st February abuses the *Englishman* for having found fault with the unofficial commission held to investigate into the

*SANDHYA*,  
Feb. 21st, 1908.

The *Sandhya* abusing the *Englishman*.

alleged disturbances at Mymensingh:—

"You are born of a pig and deserve to be given a thousand strokes with shoes. So, here we strike your face with shoes a thousand times, and thus purify ourselves."

135. Referring to the suggestion made in the *Englishman* about introducing into India the Press Act as it exists in China, the *Sandhya* [Calcutta] of the 21st February says that those who are aware of the secret moves of the Government, know that such an Act is in the course of preparation. The *Englishman* should, however, know that Indians are not afraid of frowns any more, and that it was in China, the Press Act of which country is going to be introduced into this country, that the Boxer rising took place.

*SANDHYA*,  
Feb. 21st, 1908.

A Press Act for India on the Chinese model.

136. Referring to the approaching release of Babu Bepin Chandra Pal from prison in a few days the *Samay* [Calcutta] of the 21st February suggests that a grand demonstration ought to be got up in his honour and the poor should be fed on the occasion as has also been proposed to be done by the Madras Nationalists.

*SAMAY*,  
Feb. 21st, 1908.

Babu B. C. Pal's release.

137. Referring to the evening party held in honour of Mr. Clarke, District Magistrate, on the occasion of his departure from Mymensingh the *Samay* [Calcutta] of the 21st February says that no true Hindu could have joined in a ceremony to honour a man who had brought such humiliation upon the Hindus.

*SAMAY*,  
Feb. 21st, 1908.

An evening party to Mr. Clarke, District Magistrate of Mymensingh.

138. The *Samay* [Calcutta] of the 21st February approvingly quotes the speech on "The best form of Government for India" delivered by Mr. Manchersa Sorabji Master at the "India House" in London on the 24th November 1907.

*SAMAY*,  
Feb. 21st, 1908.

139. In noticing how in moving his recent amendment to the address, Dr. Rutherford, M. P., declared that tens of thousands of Indians were fit for self-government, the *Bangavasi* [Calcutta] of the 22nd February says:—Only a few months ago Mr. Morley declared that Indians had not yet qualified themselves for self-government, and yet Dr. Rutherford after a personal visit to India gives the contrary view. What can be a better proof of Mr. Morley's ignorance?

*BANGAVASI*,  
Feb. 22nd, 1908.

Self-government for Indians.

140. The *Bangavasi* [Calcutta] of the 22nd February writes that latterly Kamel Pasha had become a bitter enemy of the British in Egypt, and he realised that the way in which the British were gradually strengthening their hold on Egypt boded ill for Egypt's future and threatened the very existence of the Khedive. His death may give his enemies cause for momentary exultation, but if Providence so wills, one Mustapha Kamel Pasha can be replaced by another.

*BANGAVASI*,  
Feb. 22nd, 1908.

Mustapha Kamel Pasha.

141. In reporting how the settlement of the Transvaal Indian question at first did not command the acceptance of all classes of the local Indian population, the *Bangavasi* [Calcutta] of the 22nd February remarks:—The trouble is daily getting worse. Is His Majesty's Government sitting in supreme indifference only enjoying the fun?

*BANGAVASI*,  
Feb. 22nd, 1908.

The Transvaal Indian question.

142. Referring to Lord Minto's approaching tour in Central India the *Basumati* [Calcutta] of the 22nd February asks: Are not preparations for a shooting excursion being made in connection with the tour, shooting and

*BASUMATI*,  
Feb. 22nd, 1908.

Lord Minto's approaching tour in Central India.



feasting being, as everybody in India knows, inseparable accompaniments of such tours?

**BASUMATI,**  
Feb. 22nd 1908.

143. Referring to the death of Mustapha Kamel, the Egyptian Nationalist, the *Basumati* [Calcutta] of the 22nd February hopes that the seeds of nationalism which he sowed in his country will not be destroyed.

**BASUMATI,**  
Feb. 22nd 1908.

144. Referring to the success which is attending the Vaisva reform movement in the Punjab the *Basumati* [Calcutta] of the 22nd February says that signs of a new life are visible among all sects and communities in India.

**BASUMATI,**  
Feb. 22nd, 1908

145. Referring to the death of Sir James Noel, Editor of the *Nineteenth Century*, the *Basuwati* [Calcutta] of the 22nd February says that he was always an advocate of freedom in the expression of opinion and his magazine embodied all shades of opinions. Even in England, it appears, the lights are going out one after another and there are none to follow in the footsteps of the illustrious men who are departing.

**BASUMATI,**  
Feb. 22nd, 1908.

146. Referring to the proposals for reform in the administration of India made by Dr. Rutherford, the *Basumati* [Calcutta] of the 22nd February writes:—

Dr. Rutherford's proposals for reforms. There is no chance of a commission being appointed to enquire into the present deplorable economic condition of India. Dr. Rutherford opposed the Zakhel War, but failed to stop it. He said that India was ripe for self-government and pleaded for the introduction of liberal principles into the administration of India. But we know that according to Mr. Morley and other eminent persons responsible for the Indian administration, India will never be deemed fit for self-government. "Neither will, as the saying goes, seven maunds of oil be burned nor will Radha dance" Liberal principles can never be applied to governing a conquered people nor to the management of a zemindari situate across the seas.

**BASUMATI,**  
Feb. 22nd, 1908.

147. The *Basumati* [Calcutta] of the 22nd February writes:—

The approaching nuptials of the daughter of their Excellencies Lord and Lady Minto. Her Excellency Lady Minto is going home by the P. and O. Company's steamer to celebrate the marriage of her daughter. What does this teach us? We marry our daughters at the place where we may hold service and we are loth to take the trouble of undertaking a railway journey of six or seven hours' duration to go to our native village to hold the ceremony among our friends and relations. But Her Excellency is going beyond "seven oceans and thirteen rivers" for the purpose. These instances show the patriotism of Englishmen. When shall we be able to imitate these high qualities of Englishmen?

**BASUMATI,**  
Feb. 22nd, 1908.

148. Referring to Mr. Gandhi's conduct in voluntarily giving his finger prints in conformity with the requirements of the Registration law in the Transvaal, the *Basumati* [Calcutta] of the 22nd February says that it was his objection to these finger prints that made Mr. Gandhi submit to so much harassment and disgrace and yet it is he who has willingly subscribed to them. Why then did he make such a huge fuss about the matter? Why again are people reaping so much satisfaction over the so-called climbing down of the Transvaal Government?

**BHARAT MITTRA,**  
Feb. 22nd, 1908.

The people of Madras at the expected release of Babu Bepin Pal.

149. Understanding that the nationalists in Madras have resolved to feed the poor and hold a pompous meeting in order to give vent to their joy at the approaching release of the well-known Indian patriot, Babu Bepin Chandra Pal, which is to come off on the 9th proximo, the *Bharat Mittra* [Calcutta] of the 22nd February remarks that the new policy adopted by Government for punishing the popular leaders is gradually tightening the bond of union among the people of the different parts of the country.

**BISAB BANDHU,**  
Feb. 22nd, 1908.

Justice Sharafuddin.

**BISAB BANDU,**  
Feb. 22nd, 1908.

151. Describing the The Muharram riots.

150. The *Bihar Bandhu* [Bankipur] of the 22nd February rejoices at the confirmation of Justice Sharfuddin as a Judge of the Calcutta High Court. fracas that recently took place between the Muhammadans of the Shia and Sunni sects at Bombay and Lucknow, between the Muhammadans and the

Police  
the oc  
the 22  
the M  
with  
among  
co-reli  
to thi  
deplor  
1

Tibet  
traders.

the sa  
1

T

not a  
Beside

of the  
ment

the p  
think,

love b

E

forme

but n

all the

of pol

of an

When

said t

another

official

such e

I

in ord

their

do the

respon

live o

1

A

Mr. Cl

tion f

which

1

A de

from D

waite

mana

And l

affair

in fav

or oth

of rig

objec

its e

the v

and

the I



Police at Dacca and between the Hindus and Muhammadans at Muzaffarpur, on the occasion of the last Muharram festival, the *Behar Bandhu* [Bankipore] of the 22nd February remarks that one cannot say how far the admonition to the Muhammadans to associate with the Hindus and live on a fraternal terms with them will be of any avail, seeing that there is so much disunion among the former themselves that they are fighting to death with their own co-religionists. The paper attributes the fact of India being a dependency to this disunion among its people, which has long been keeping them in a deplorable and unsettled condition.

152. Reporting the signing of the Tibetan Treaty, the *Daily Hitavadi* [Calcutta] of the 22nd February says that, while the lucky white traders will enrich themselves by trading in Tibet, the people of India have had the satisfaction of paying the cost of the Peace Mission.

DAILY HITAVADI,  
Feb. 22nd, 1908.

Tibetan Treaty and English traders.

153. A writer in the *Daily Hitavadi* [Calcutta] of the 22nd February writes :—

DAILY HITAVADI  
Feb. 22nd 1908.

The unrest in Bengal.

It must be admitted that Bengali youths are not afraid of the Englishman's jail any more, they rather welcome it now. Besides, it is impossible to set back by any section of the Penal Code the tide of the new life that is now flowing in Bengal. A few sentences of imprisonment will not be able to kill the ardour that has been created in the minds of the people by the doctrine of *Bande Mataram*. It is not, as English officials think, by increasing the rigour of the law but by strengthening the bonds of love between the rulers and the ruled that the present unrest can be cured.

Bengalis do not now love the English nor did the latter ever love the former. Formerly the Bengalis used to keep quiet even after being flogged, but now they have begun to brandish the whip in return. There are now in all the villages gymnasiums for teaching wrestling to young men. The days of police rule are gone. No addition to the sections of the Penal Code can be of any use now, unless the Government gives up its present repressive policy. When the Seditious Meetings Act was passed and the people were gagged, we said that it was a foolish measure. And now this act is to be supplemented by another which will deprive the Press of its freedom. It seems that English officials have parted with all common sense, or else why should they commit such errors?

Reference is then made to the young men who have of late gone to jail in order that the real authors of the writings which have been the cause of their imprisonment may live in peace and comfort and it is remarked:—Why do these patriots then write in newspapers if they are afraid of accepting their responsibility? These cowards had better give up this of sort hide-and-seek and live on grass and herbs like a beast.

154. The *Hitvarta* [Calcutta] of the 22nd February ironically writes:—

HITVARTA,  
Feb. 22nd, 1908.

As Mr. Clarke, the well-known Magistrate of Mymensingh, is now going away from there, his admirers finding their feeling touched at the separation from such a kind District Officer, held a meeting in the local Town-hall at which they presented him with a farewell address on the 16th instant.

155. The *Hitvarta* [Calcutta] of the 22nd February writes:—

HITVARTA,  
Feb. 22nd, 1908.

A deputation to the Viceroy from Dharma Mahamandal Sabha.

In fact, we find our head drooped down out of shame and abhorrence on hearing that a deputation from Dharma Mahamandal Sabha lately waited upon the Viceroy to request the participation of Government in the management of the Hindu temples, such as are supported by endowments. And have the Hindus got so helpless that they cannot direct their religious affairs independently of the aid of an alien Government! Verily, we are not in favour of having any connection with Government either in administrative or other matters. We, of course, demand our privileges from it as a matter of right in reference to the former. But religion is our own thing, nay an object of our heart. Why should we appeal to an alien for help in its connection? Again, should we apply for help in religious matters to the very British Government which is getting our religion every morning and evening criticised by the Christian Missionaries fed at the expense of the Indian's money? Fie, fie, shamelessness now seems to have gone beyond



its proper bound! Religion is our dearly loved thing, and it is for us to attend to any matter relating thereto. We had rather die if we cannot do so than approach the foreigner for help.

HOWRAH HITAIISHI,  
Feb. 22nd, 1908.

156. Referring to the report of outrage on female pilgrims at Khulna during the *Ardhoday Yoga* as published in the *Jagaran* newspaper and to the report of another outrage at Deoghur as published in the *Bande Mataram* newspaper, the *Howrah Hitaiishi* [Howrah]

Cases of outrage on female pilgrims during the *Ardhoday Yoga*.

of the 22nd February says that if Government had paid even a hundredth part of the attention which it bestows upon crushing *swadeshi* in this direction such cases would not have occurred. Just fancy what disgrace these innocent women were subjected to. But the English with their mercantile instincts have hardly any time to look to these matters.

NAVJIVANI,  
Feb. 22nd, 1908.

157. The *Navajivani* [Calcutta] of the 22nd February applauds the noble courage shown by the Hon'ble Mr. Justice Mukerjee in having decided to let his widowed daughter marry again.

Re-marriage of Justice Mukerjee's widowed daughter.

SANDHYA,  
Feb. 22nd, 1908.

158. The *Sandhya* [Calcutta] of the 23rd February condemns the re-marriage of the widowed daughter of the Hon'ble Mr. Justice Ashutosh Mukherjee, first because such marriages are against the doctrines of the Hindu religion; and secondly because having once given his daughter away to her first husband he cannot marry her to another person again.

Re-marriage of Justice Mukherjee's widowed daughter.

SONAR BHARAT,  
Feb. 22nd, 1908.

159. The *Sonar Bharat* [Howrah] of the 22nd February warmly commends the Rajput suddhi (purification) movement in Etawah in the United Provinces by means of which Hindu converts to Islam are being re-admitted into the Hindu fold and advocate the inauguration of a similar movement in Bengal. It is pointed out that if such a spirit had existed amongst the Hindus, in Bengal, the population of the country would not have been half Musalman as it now is, and the political problem there would have been much simpler.

The Rajput suddhi movement.

BANKURA DARPAN,  
Feb. 23rd, 1908.

160. The *Bankura Darpan* [Bankura] of the 23rd February is sorry to find that out of the Rs. 4,59,800 worth of cotton goods imported into Bankura from Calcutta from April to November last, only Rs. 15,326 worth of goods were *swadeshi*. From the reports obtained from the local traders it appears that though educated men living in the town of Bankura do not use *Belati* goods, many of the people living in villages do so. It is at Katulpur where the *swadeshi* is the strongest.

*Swadeshi* in Bankura.

DAILY HITAVADI,  
Feb. 23rd, 1908.

161. In continuation of the article under the heading "The establishment of *swaraj*" published in its issue of the 21st February (paragraph 121 of this Report), the *Daily Hitavadi* [Calcutta] of the 23rd February writes as follows:—

"The establishment of *swaraj*."

It has been seen in connection with the *swadeshi* agitation that when in any village patriotic young men failed to persuade some person into the *swadeshi* faith, they took to social control as their weapon and then their efforts were eminently successful. The Hindu social system is so constructed that even the millionaire must bow down his head to the injunction of society in various matters. The astute Englishmen, when they took the administration of the country into their own hands, foresaw that they must overturn this system or they will not be able to destroy the unity among the Indians. They saw that as long as the social system of the Hindu remained intact, their power would not be able to confront the power of Hindu society. So the rulers determined to crush the Hindu social system at any cost. Christian Missionaries paid by Government began to shower abuse on the Hindu and Muhammadan communities, with a view to prove the superiority of their own religion. The incessant attempts of the English, continued for more than a century, have not been in vain. Wherever western culture has effected its entry, there our social system has grown lax, mutual sympathy has vanished, and lawlessness and excesses have increased. It is for this reason that in the capital city and in towns Hindu society has lost its control, and foreign sugar and salt are freely used. But in remote villages social control is still in force and in establishing *swaraj* we must begin our operations in villages. Educated men are held in great esteem in villages and it would be easy for



them to win over villagers to their side. Leaders of society in villages wield great influence. If we mean to establish *swaraj* we must revive our social system which is in a moribund condition, and sow the seeds of *swadeshism* in the hearts of the leaders of society. It would be easy to convert illiterate and half-educated villagers to *swadeshism*, subjecting them to social control and threatening them with social boycott.

We must restore the social system as formerly obtained in this country, otherwise many difficulties will arise in the way of *swaraj*. As in bringing about the success of the *swadeshi* agitation social control was made use of, so also it must be employed in establishing *swaraj*. The dread of being outcasted by society, of being deprived of the services of the priest, the barber and the washerman will act powerfully to keep the refractory spirits under control.

Hindu society has for ages maintained its individuality, and has saved us from the effect of political and religious revolutions. It will again lead us to the path of progress, and will be our chief support in enabling us to gain our political purposes. We call upon the leaders of society to try their utmost in this direction.

162. The *Daily Hitavadi* [Calcutta] of the 23rd February quotes from the

The inconvenience of pilgrims at the Sita Kund Mela.

*Jyoti* newspaper of Chittagong of the 6th February last the remarks made by that paper about the serious inconvenience to which the pilgrims who

went to the last Sita Kund Mela were subjected at the Swayambha Nath shrine through the neglect and mis-management of Mohunt Jotindra Ban and trusts that he will be more careful in future.

DAILY HITAVADI,  
Feb. 23rd, 1908.

163. The *Hitvarta* [Calcutta] of the 22nd February repudiates the

The Hindus and the Muhammadans in India.

observation lately made by a certain Hindu gentleman that it is impossible to introduce friendly feeling between the Hindus and the Muham-

madans. It is owing to their being backward in education that the Muhammadans do not associate with the Hindus, and secondly the Government wishes to keep the one alienated from the other. But the Muhammadans are no longer the ruling race in India. They stand on the same footing with their Hindu brethren, and hence with the progress of education on their part there is every chance of there being friendship between them and the Hindus in the long run.

HITVARTA,  
Feb. 22nd, 1908.

164. Noting that Mirza Syed Uddin Agha Khan has presented an

The presentations by Agha Khan to the Victoria Memorial Hall.

admirable manuscript copy of the *Aini-Akbari* as also some portraits borne on an ivory plate to the Victoria Memorial Hall, the *Hitvarta* [Calcutta]

of the 22nd February regrets that over and above the rarities of India carried away beyond the seven oceans long ago what remain are now slipping away out of the Indian's hands in the shape of presentations.

HITVARTA,  
Feb. 22nd, 1908.

165. The *Daily Hitavadi* [Calcutta] of the 24th February is glad that the

Famine relief and the Bengal Chamber of Commerce.

Bengal Chamber of Commerce is shortly going to take action for raising subscriptions in aid of the famine stricken. If the European mercantile com-

munity, goes on the paper, moves in this matter assistance will be forth coming from many wealthy Indians who would not spend money save to ingratiate themselves with the ruling race.

DAILY HITAVADI,  
Feb. 24th, 1908.

166. The *Daily Hitavadi* [Calcutta] of the 24th February writes that no

Absentee landlordism condemned.

genuine improvement in the condition of the mufasil can be looked for, and no *swaraj* is possible in the country until zamindars, instead of residing

in Calcutta, begin to live on their estates for the most part of the year, as they used to do of old. For it is an essential preliminary to the establishment of *swaraj* that the social ties should be made stronger than they now are and zamindars are the heads of society. But living in Calcutta, they cannot exercise the power of social ostracism as they can in the villages and in their own estates. Moreover, actual experience proves that wherever a zamindar resides in his own estates, the material condition of his neighbourhood, in regard to matters of communication, sanitation, etc., is much better than when he is only an absentee landlord.

DAILY HITAVADI,  
Feb. 24th, 1908.



DAINIK CHANDRIKA,  
Feb. 24th, 1908.

167. The *Dainik Chandrika* [Calcutta] of the 24th February says that

Mr. O' Donnell's new book.

Mr. O' Donnell's new book "The causes of the present discontent in India" is as interesting as his former one "The failure of Lord Curzon," and gives a *resume* of each of the ten chapters into which the book is divided. The writer then concludes as follows:—

The book supplies all necessary information about India and gives proofs in support of the same in every line; illustrations from official sources are given on every page and there is truth in every letter. But 'the result is not in Mr. O' Donnell's hands. There is a canker at the root of the Indian administration and a wholesale reformation is necessary.

HINDI BANGAVASI,  
Feb. 24th, 1908.

168. The *Hindi Bangavasi* [Calcutta] of the 24th February notes the evidence given by Raja Ram Pal Singh of Kalikanker

Raja Ram Pal Singh on the Decentralization Commission.

at the meeting of the Decentralization Commission at Lucknow, stating that the Executive officers generally

disrespect native gentlemen who go to pay a call to them, inasmuch as they are required to get down from their carriages outside the doors of their (Executive officers') houses and are not generally allowed a chair to sit on. The paper takes the opportunity of referring to the fact of a gentleman having been lately insulted by the Magistrate of Hooghly on his seeking an interview with him, as also to the indignities inflicted upon Mr. J. Choudhury by a Magistrate in East Bengal in the presence of Mr. Keir Hardie, during the latter's tour in India. Will not the Decentralization Commission attend to this matter? If not, the people will be under the necessity of taking necessary steps themselves for the preservation of their self respect without appealing to anybody else.

NAVASAKTI,  
Feb. 24th, 1907.

169. The *Navasakti* [Calcutta] of the 24th February publishes an invitation to the young men of Calcutta to enrol

Babu B. C. Pal's release and preparation for his reception.

themselves as volunteers at 23-2, Nyan Chand Dutt's Street and at 1-3, Sankar Ghoshe's Lane to

make preparation for the reception of Babu Bepin Chandra Pal on his release from jail on the 9th March next.

PURULIA DARPAN,  
Feb. 24th, 1908.

170. Considering that famine is pressing very hard on the people of

Famine in Manbhum and rice-merchant.

Manbhum, the *Purulia Darpan* [Purulia] of the 24th February asks the Marwari merchants of Purulia to sell their stock of rice, which they are

now holding back, to the people at a cheap rate, and thus save them from starvation.

SANDHYA,  
Feb. 24th, 1908.

171. The *Sandhya* [Calcutta] of the 24th February publishes an account

Famine relief fund opened by the Calcutta Anusilan Samiti.

of the famine relief fund opened by the Anusilan Samiti of Calcutta for the purpose of helping

*purda* women and men of respectable families whose position prevents them from availing themselves of the relief works undertaken by the Government. A committee has been formed under the presidentship of Babu Gauri Sankar Dey and the office of the fund is situated at No. 49 Cornwallis Street, Calcutta.

SANDHYA,  
Feb. 24th, 1908.

172. The *Sandhya* [Calcutta] of the 24th February says that the Hon'ble

Re-marriage of Justice Mukherjee's widowed daughter.

Mr. Justice Mukerjee has no legal or moral right to remarry his widowed daughter. Since her first marriage she has ceased to be a member of his

family and her late husband's people are now her properly constituted guardians even according to the laws of the *Feringhi*, whose slave Justice Mukerjee is. The girl is yet a minor and is not a willing party to the second marriage and as such her father has no right to force her to marry again. Besides the girl's mother-in-law and mother, and even Justice Mukerjee's mother, are strongly opposed to the remarriage.

DAILY HITAVADI,  
Feb. 24th, 1908.

173. The *Daily Hitavadi* [Calcutta] of the 25th February exhorts those

Popularisation of National Education.

who want to work for the establishment of *Swaraj* in this country to undertake, as the first step in that direction, the dissemination of a national

system of education among the rural population. This work must be done not by paid agents who cannot give their whole heart to their duty, but by volunteers filled with enthusiasm for their mission. National *pathshalas* are



to be started in every village in order to bring the cultivator and the labourer under the influence of the "national" spirit. The same dissatisfaction with the State system of education which has led to the opening of National Schools at Calcutta, Dacca and other towns, justifies an extension of the national system into the rural areas. It will not be much of a work of expense to open National *pathsalas* in the village; in fact, in most places they can be opened without any expense. Night classes should be opened for the instruction of illiterate labourers; and the co-operation of zamindars and leaders of village society should be enlisted in order to compel villagers, as far as possible, to send their boys and girls to these national *pathsalas*. If grown-up people cannot attend the *pathsalas*, a modification of the *kathakutha* (religious preaching) system will be found advisable in their case. The instructor will gather the cultivators round him in the courtyard of his own home, and speak to them of the sad condition of the country, of the causes of malaria, plague, etc., in the form of narratives. Occasionally he might read out vernacular newspapers to them and so bring on discussions on matters political. When a system like the one outlined above will have been adopted, it will be no longer necessary to hold political meetings at selected centres. The young college students who go home from Calcutta during the vacation might make the first beginnings of this work.

Re-marriage of Justice Mukherjee's daughter.

174. The *Nihar* [Contai] of the 26th February approves of the re-marriage of the widowed daughter of the Hon'ble Mr. Justice Ashu Tosh

*NIHAR*,  
Feb. 26th, 1908.

Mukherjee.

175. Considering the frequency of cases of cattle poisoning and the difficulty of detecting the culprits in the Contai Subdivision, the *Nihar* (Contai) of the 25th February says that if hide-dealers are not allowed to take the skins of dead cows, the crime may die out naturally. The paper suggests that the people should keep a watch over the carcasses of dead cows until they are eaten up by jackals, vultures, etc.

Frequency of cattle-poisoning in Contai.

*NIHAR*,  
Feb. 25th, 1908.

176. The *Sandhya* [Calcutta] of the 25th February writes:—

Remarriage of Justice Mukerjee's widowed daughter.

Justice Mukerjee's widowed daughter has been re-married and the *Bengalee* and the *Englishman* are applauding him. Many people protested against the marriage, and among them were some enemies of Justice Mukerjee who is the *Feringhi's* slave, the family of the girl's first husband, and the ancient Hindu society. Justice Mukerjee has two parasites who have each a widowed daughter whom they wish to marry again. Now, these two men are tools in the hands of the *Feringhi's* slave-depôt (meaning, the Calcutta University). Finding that with the awakening of a new life in Bengal there has been a revival of all the ancient social customs in Bengal, Risley, who is ever ready to create internecine strife among the people, and Fraser, who blinks his eyes like a harmless man although he is not really so, have for the purpose of putting the Hindu society to trouble made use of those two men in persuading Ashutosh Mukerjee to allow his daughter to marry again. The two flatterers of Ashu Babu never missed an opportunity of sympathising with him and when Ashu Babu fell ill recently, Risley and Fraser were full of kindly feeling towards him. In the meantime the *Englishman*, which is a great favourite of the *Feringhi's* sarkar, began to say that the power, newly awakened in Bengal, should be directed in carrying out social reforms. All these agencies succeeded in persuading Ashu Babu to remarry his widowed daughter. But he never consulted the girl's real guardians but only insulted them. Will those friends of Justice Mukerjee, who have been shedding tears for the distressful condition of his daughter, explain whether their tears can wash away the guiding principles of the Hindu society? But is not Ashu Babu's insolence due to his service under the *Feringhi* and to his friendship with Fraser? There were a number of policemen mounting guard over his house on the day of the wedding, and the *Feringhi's* predominance was noticeable even in such a social function. It is reported that when the late Bankim babu's daughter (the mother-in-law of Mr. Justice Mukerjee's daughter) applied in the *Feringhi's* Court to be appointed as the guardian of Ashu Babu's daughter, and prayed for an injunction to stop the marriage, no good Bengali pleader

*SANDHYA*,  
Feb. 25th, 1908.



accepted her brief. Is this the independence of lawyers which the Bengalee makes too much parade of? The court appointed the family of the girl's first husband to be her guardians, but it did not order the marriage to be stayed, perhaps because then the quarrel would not be properly got up and the *Englishman* and Risley would not be satisfied. What, again, is the motive which led the bridegroom to stoop to the meanness of marrying a widow? Was it anything else but the few thousands of rupees that he would receive from the *Feringhi's* judge, and the chance of getting an appointment? The late Upadhyaya said that one must first love the society before he tries to reform it. At the present time there are two sets of men—one set really loves the society, while the other merely shows the love. The hypocrites should therefore be exposed. We have enough of sympathy of the Morleyan type, and we do not want any more of such double-dealing.

DAILY HITAVADI,  
Feb. 26th, 1908.

178. In continuation of a series of articles under the heading "Establishment of *swaraj*" (paragraphs 121 and 161 of this Report) the *Daily Hitavadi* [Calcutta] of the 26th

February writes:—

For the decision of civil suits, dependence must be placed on leaders of society, zamindars and on the panchayet system. The Boards of panchayets shall consist of at least five men who are known to be honest and just. All questions relating to land and rent shall be decided by them. Those who will resort to the Government Courts shall be punished by social ostracism. Many criminal cases in which Government has no right to interfere, can be decided in this manner. Arrangements may be made by which parties dissatisfied with the decision of village panchayets, may appeal to higher tribunals established at sub-divisional and district headquarters. Work should be commenced in villages. Boards should be formed of seven villages. A system of penalties may be introduced by which persons acting contrary to the orders of the village Boards will be punished. If a large portion of the suits be decided in this manner, Government can raise no objection whatever.

NAVASAKTI,  
Feb. 27th, 1908.

Volunteers for the *Sivaratri Mela* at Tarakeswar.

179. The *Navasakti* [Calcutta] of the 27th February announces that a body of volunteers have been formed for duty in connexion with the *Sivaratri Mela* at Tarakeswar on the 18th *Falgun* next. It is notified that badges of office may be obtained by intending volunteers on application to Chuni Lal Ta and Jotindra Mohan Samanta at Tarakeswar. A number of volunteers are proceeding to Tarakeswar from Calcutta.

NAVASAKTI,  
Feb. 27th, 1908.

Convicts in a *Swadeshi* case honoured.

180. A correspondent writing to the *Navasakti* [Calcutta] of the 27th February from Jandrail in Dacca, reports how Babus Priyanath Chakravarti and Kali Kumar De, two men convicted in a *Swadeshi* case, were on their return from prison to their native village of Sholla on the 4th *Falgun* last accorded a triumphant reception by their co-villagers.

RAJENDRA CHANDRA SHASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 29th February, 1908.



# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 29th February 1908.

#### CONTENTS.

	<i>Page.</i>		<i>Page.</i>
<b>I.—FOREIGN POLITICS.</b>		<b>(g)—Railways and Communications, including Canals and Irrigation—</b>	
Japan and India ... ..	67	Nil.	
<b>II.—HOME ADMINISTRATION.</b>		<b>(h)—General—</b>	
<b>(a)—Police—</b>		Mymensingh ... ..	69
Anti-swadeshi campaign at Brahmanbaria ...	67	Before and after Lord Curzon's Government ...	ib.
The punitive police in the new Province ...	ib.	A rumour contradicted ... ..	ib.
		"To-day in India" ... ..	ib.
		Are we in a better or worse situation? ...	ib.
		Ruin of a Hindu zamindar ... ..	ib.
		The ruin of a Hindu zamindar ... ..	70
<b>(b)—Working of the Courts—</b>		Partition of Mymensingh ... ..	ib.
How they are trying to crush the new spirit ...	67	The Zakka Khels ... ..	ib.
Campaign against sedition ... ..	68	The coming Lieutenant-Governor of the new Province ...	ib.
The Navasakti case ... ..	ib.	The Postmaster-General's Office, Bengal ...	ib.
		Mr. Clarke, of Mymensingh ... ..	ib.
		Partition of Mymensingh ... ..	71
<b>(c)—Jails—</b>		<b>III.—LEGISLATION.</b>	
Nil.		A misconception ... ..	71
<b>(d)—Education—</b>		<b>IV.—NATIVE STATES.</b>	
A National University ... ..	68	Nil.	
Mukhtearship Examination ... ..	ib.	<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>	
Discussion on education ... ..	ib.	Nil.	
<b>(e)—Local Self-Government and Municipal Administration—</b>		<b>VI.—MISCELLANEOUS.</b>	
Nil.		Boycott and British capital ... ..	71
<b>(f)—Questions affecting the land—</b>		Grievances of clerks ... ..	72
Nil.		The release of Srijut Pal ... ..	ib.
		Mr. Gokhale to England ... ..	ib.



in Indi  
writes  
“

speech  
danger  
said w  
India i  
her rec  
Asia as  
all Asi  
the onl  
and it

Anti-su  
Brahman

“

indigen  
everyb  
days th  
cannot  
any rat  
As for  
him ca  
boy ha  
If the  
possibl  
this cla  
and in  
betwee  
20

The p  
Province.

levied  
sible ob  
of swad  
been se  
swadesh  
have b  
exempt  
movem  
of the

How t  
the new s

served  
for just  
and not  
ties are



## I.—FOREIGN POLITICS.

198. With reference to the speech of Count Okuma to the Kobe Chamber of Commerce, spoken in which he is reported to have spoken about European oppression in India and the latter's solicitude for Japanese protection, *Bande Mataram* writes:—

BANDE MATARAM,  
22nd Feb. 1908.

"The exaggerated importance attached to a certain sentiment in this speech reveals the working of the English mind at the very suggestion of any danger to England's control over India. Count Okuma may or may not have said what is being persistently attributed to him. Those who believe that India is anxious to replace white supremacy by yellow, mistake the nature of her recent awakening. It is one thing to view with pride the resurgence of Asia as evidenced in Japan's victory over Russia, but that does not mean that all Asia is willing to have Japan as her overlord. A longing for self-rule as the only means of self-realisation is writ large over this new Asiatic renaissance and it is impatient of all overlordship, white or yellow."

## II.—HOME ADMINISTRATION.

## (a)—Police.

199. With reference to the prosecution of Sriman Govinda Mohan Nag, of Brahmanbaria for the alleged offence of enforcing *swadeshim* on the Muhammadan community of that place, the *Bengalee* writes:—

BENGALUR,  
25th Feb. 1908.

"We thought that the plea that Hindu *swadeshites* were anxious to force indigenous goods upon reluctant Muhammadans was a rotten plea which everybody could see through and which nobody, therefore, would in these days think it worth his while to resort to. Surely, the genius of our police cannot be supposed to have exhausted itself in devising this plea. It was, at any rate, time that a fresh plea was devised—at least for the sake of variety. As for the accused who is said to be 'hardly above his teens,' the cause against him can no longer afford room for surprise. This is not the first time that a boy has been proceeded against—presumably for his zeal in the *swadeshi* cause. If the police were actuated merely by a zeal for extirpating crime, they would possibly see the wisdom of distinguishing boys from men. But the object in this class of cases is not so much to put down crime as to suppress *swadeshi*, and in pursuing that laudable object no distinction whatever need be made between men and boys."

200. The *Bengalee* desires to call attention to the barbarous toll which is levied upon the people by the quartering of a Punitive Police in some of the villages of Bakerganj and Mymensingh. It is a cruel imposition, levied for political purposes, which is nothing short of a scandal. The ostensible object is the preservation of the peace, but the real object is the crushing of *swadeshi* out of existence. It is the strongholds of *swadeshim* that have been selected for the quartering of the punitive police, and it is the prominent *swadeshi* workers who have been heavily taxed. The prominent anti-*swadeshites* have been lightly assessed, while the Muhammadans have been altogether exempted. The journal urges those who feel an interest in the *swadeshi* movement to come to the rescue of those who are taxed, and subscribe in aid of the fund which has been started.

HINDOO PATRIOT,  
27th Feb. 1908.

## (b)—Working of the Courts.

201. Referring to the judgments in the recent sedition cases, the *Amrita Basar Patrika* states that though the trying Magistrates, in passing such severe sentences, may have pleased the bureaucracy, they certainly have not served the Empire, nor have they enhanced the reputation of the English nation for justice. For these seditious proceedings and monstrous sentences generate and not hatred love. Sedition was unknown in this country; but the authorities are by their folly planting its seeds in the minds of many. The more they

AMRITA BASAR  
PATRIKA,  
21st Feb. 1908.



prosecute, the greater will be the number of these patriotic martyrs. The best and only way to put down sedition is to give the people a better system of rule and not to make them work like bullocks at the oil-mill in jail when, in the bitterness of their heart, they say or write things which they should not under the law.

BENGALIEE,  
21st Feb. 1908.

202. Commenting on the judgments in the recent *Sandhya* and *Navasakti* sedition cases, the *Bengalee* writes:—

Campaign against sedition.

"When will the Government realise the folly of carrying on their campaign against suspected sedition? Every step that they are taking in the direction of rooting out sedition is making them more unpopular than they were before. There is not a paper which they have so far been able to cow down. On the contrary, there must naturally be more bitterness of feeling against the Government policy, in consequence of every fresh prosecution. The people feel that these prosecutions serve no purpose except that of sending some fellow countrymen to jail. Sedition in the real sense of the term—in the sense of active or dangerous disloyalty—does not so far exist in the country, and such strong and intemperate language as may occasionally find a place in some of our papers, while it is itself, in a sense, the direct outcome of the repressive policy, does absolutely no harm to the cause of law and order. Such of our people as read that kind of literature can certainly be trusted to keep their heads and do not, as a rule, take a speaker or writer more seriously than he possibly takes himself. It is only the Government which by placing the crown of martyrdom on the heads of suspected seditionists make it necessary both for themselves and the country to take their writings or speeches more seriously than they would otherwise do. This is so clear that we think it a great pity that it should be so often necessary to remind the Government of it."

AMRITA BAZAR  
PATRIKA,  
27th Feb. 1908.

203. Adverting to the *Navasakti* sedition case, the *Bengalee* considers that portion of Mr. Kingsford's judgment, which deals with the true significance of the word *swadeshi*.

The *Navasakti* case.

*tantra*, as somewhat ludicrous, because this newly-coined word has no other meaning for the Bengali reading public except that which its coiner chooses to give to it. Mr. Kingsford has admitted in his judgment that so far as the major portion of the article is concerned, the writer was only seeking to propound the doctrines of nationality, and only in one or two passages he has set forth the ideal of national independence. It has been laid down by their Lordships, Mr. Justice Mitter and Mr. Justice Fletcher, that the seditious intention of an article is to be gathered from the whole of it, and not from solitary passages, here and there. Such being the case, the Magistrate was not justified in convicting the accused.

(d)—Education.

BANDE MATARAM,  
24th Feb. 1908.

204. *Bande Mataram* observes that the desire for a National University is one of the ideas which have formulated themselves in the national consciousness and become part of

A National University.

the immediate destiny of the people. It is a seed which has been sown and must come to its fruition, because the future demands it and the heart of the nation is in accord with the demand.

BENGALIEE,  
25th Feb. 1908.

205. The *Bengalee* gives publicity to a complaint that the papers set at the last Mukhtearship Examination were unusually

Mukhtearship Examination.

lengthy, so much so that it was impossible for a candidate to answer all the questions in three hours. Another complaint is that one of the questions in the morning paper which had 10 marks allotted to it, was set from the omitted portions of the Indian Succession Act. Both these grievances seem to be substantial, and the journal trusts that an enquiry will be made into them by the authorities concerned with a view to some consideration being shown to the examinees.

AMRITA BAZAR  
PATRIKA,  
27th Feb. 1908.

206. Commenting on the address of the Governor of Bombay at the University Convocation, *Bande Mataram* observes that

Discussion on education.

though the Universities in India have produced eminent men, their eminence has not gone beyond shining in particular callings exclusively with an eye to individual happiness in life. This is



bound to be the case so long as the nation cannot rise above its present grovelling tendencies. It is not by the State-controlled Universities, but by those established by the nation with the object of restoring its greatness that real men will be made, capable of influencing the destinies of their motherland. It is only the precincts of a National University that will inspire such holy and lofty motive. Improvement in the mere system of education can do no good to the people.

## (h)—General.

207. The *Bengalee* states that if the Government have decided to transfer Mr. Jack and Babu Monomohan Chakravarti to Mymensingh, as District Magistrate and District

Mymensingh.

Superintendent of Police, respectively, they must be prepared for an outburst of public indignation. The advent of officers so highly unpopular will naturally intensify the excitement which has prevailed at Mymensingh for some time.

208. Contrasting the methods of conducting sedition cases before and after

Before and after Lord Curzon's Government.

Lord Curzon's term of office, the *Amrita Bazar Patrika* is of opinion that if the present Government of India were, like the Government of Lord

Curzon, to keep the power of starting seditious proceedings in their own hands much of the present scandal would disappear. It was a great blunder on the part of Lord Minto to delegate such powers to the Local Governments. The latter in their turn have delegated these powers to Police Commissioners or District Magistrates, and the result is a shower of sedition cases all over the country.

209. The *Bengalee* discredits the *Pioneer's* contradiction regarding the partition of the High Court and observes that such attempts to throw dust in the eyes of the public will

A rumour contradicted.

not avail. The Chief Justice of Bengal conveyed a significant warning as to possible happenings, and in denying that there is any foundation for his remarks, the *Pioneer* displays more than its accustomed hardihood.

210. Commenting on the statement made by the special correspondent of the *Indian Daily News*, in one of his recent letters to that paper entitled "To-day in India," to the effect

"To-day in India"

that the rulers held India by India's ultimate trust in the justice of their rule, the *Bengalee* thinks it is no use denying the fact that recent events have done much to shake this confidence. The attitude of the present generation in regard to the intentions and the policy of the Government is very different from what it was thirty years ago. Within the life-time of a generation, a widespread feeling of suspicion and mistrust has been engendered in the public mind in regard to the rulers of the land. The situation is becoming more difficult every day, and unless time is taken by the forelock and the necessary reforms introduced, England may lose its hold over the heart of India.

211. The *Amrita Bazar Patrika* is simply aghast at the bold assurance of the Secretary of State for India, that the situation in India to-day is an enormous and extraordinary improvement on that which he found

Are we in a better or worse situation?

when he came into office two years ago. Mr. Morley would perhaps be surprised to learn that the general impression in this country is that the people were in several respects far better off then than they are now. Far from being an improvement, the present situation comprises all the unmitigated evils of the Curzonian Government plus many more which have fastened their fangs on the people of India during the present regime and from which they were previously absolutely free.

212. The *Amrita Bazar Patrika* states that the case of Babu Rashbehari Lal Mondal which came up before the Criminal

Ruin of a Hindu zamindar.

Bench of the High Court on Friday last, is only one more instance among many to show how even a man holding a respectable position in society, can be ruined by the executive officers with impunity, though he may be as innocent as a new-born babe. He incurred this malignant official displeasure by refusing to give up a plot of land for a library and because he was a zealous *swadesh* worker.

BENGALUR.  
21st Feb. 1908.

AMRITA BAZAR  
PATRIKA.  
22nd Feb. 1908.

BENGALUR.  
22nd Feb. 1908.

BENGALUR.  
22nd Feb. 1908.

AMRITA BAZAR  
PATRIKA.  
24th Feb. 1908.

AMRITA BAZAR  
PATRIKA.  
25th Feb. 1908.



AMRITA BAZAR  
PATRIKA,  
20th Feb. 1908.

213. In continuation of its preceding article, the *Amrita Bazar Patrika* enumerates several other instances of criminal proceedings being instituted either against Babu Rash Behari Lal Mandal or his servants with a view to harass him. To extricate himself and his servants from these cases has caused him such a large expenditure of money that his ruin is imminent. The journal wonders that Sir Andrew Fraser, a sincere and devout Christian, can witness such a spectacle without being moved to afford that protection to a persecuted man like Babu Rash Behari which he as the ruler of the Province is bound to afford to every one residing within his jurisdiction who happens to be persecuted by his subordinates in a relentless manner.

BENGALER,  
20th Feb. 1908.

214. With reference to a paragraph in the *Pioneer* stating that the people were at one with the Government in regard to the partition of Mymensingh, the *Bengalee* writes:—

"In noticing the paragraph in which this astounding statement was made, we deliberately refrained from expressing any opinion on the statement itself. The meeting which was held the other day and the resolutions adopted are an emphatic contradiction of that statement. The meeting, it is worthy of note, refused to memorialise the Government. The objections to the proposed measure will, it appears, be embodied in a letter to be addressed to the Government on behalf of the public of Mymensingh. This change in procedure is significant, and Government will do well to take note of it. The people are developing a growing disinclination to approach Government either for the redress of their grievances or for abandoning a contemplated step. That shows that they no longer believe the Government to be actuated by those motives of public good which constitute the sole justification for the existence of a Government."

BANDE MATARAM,  
20th Feb. 1908.

215. With regard to the Zakka Khel expedition, *Bande Mataram* is of opinion that there is cause for apprehending that this sudden outburst of zeal to punish marauders may be a veil for something less innocent. The Anglo-Russian treaty cannot have been meant in any good spirit to the Amir, and it is considered significant that just at this moment a telegram should appear on the silence with which the Amir has received the communication to him of the terms of the Russian treaty.

BENGALER,  
20th Feb. 1908.

216. The *Bengalee* views with serious misgivings the rumoured appointment of Sir Herbert Risley to the Lieutenant-Governorship of the new Province. Sir Herbert has the reputation of being the prime mover in the matter of the partition of Bengal. The idea was his, and it was only carried out by Lord Curzon. To appoint the real author of the partition to rule over the severed portion of Bengal is therefore nothing but adding insult to injury to the Bengali people. No more unpopular an appointment could have been made than that of Sir Herbert Risley to the Lieutenant-Governorship of the Province of his own creation, for it is a notorious fact that there is no love lost between him and the people. If the people refuse to co-operate with the Government they are denounced as seditionists, but this rumour about the appointment of Sir Herbert, if true, would show that the authorities do not care much about securing the co-operation of the people in their business of government.

BENGALER,  
21st Feb. 1908.

217. The *Hindoo Patriot*, in giving publicity to the grievance of the clerks of the office of the Postmaster-General, Bengal, hopes that the Director-General will duly consider the memorial which has been submitted to him, and do his best to mend matters by removing the existing evils and abuses. Favouritism, partiality, injustice, and non-recognition of merit have nowhere succeeded and are bound to clog progress, retard improvement, bring the service into disrepute, and injure the interests of the public.

BENGALER,  
21st Feb. 1908.

218. The *Amrita Bazar Patrika* writes:—

Mr. Clarke of Mymensingh.

"The mysterious flight of Mr. Clarke from Mymensingh has some striking features. The



extraordinary precautionary measures adopted show unmistakably that Mr. Carke not only conjured up terrible visions of outrage before his mind's eye, but made no secret of his nervousness. Now, when his nerves were so weak, why did he give such serious offence to the people entrusted to his care by treating them badly? And then because he was afraid of some imaginary evil, he had no right to lower the dignity of his office by a sorry exhibition of his weakness. Indeed, he was not justified at all in acting on the principle that discretion was the better part of valour. We think, however, it was not at all a difficult task for Mr. Clarke to guard himself against all possible danger from outside without betraying any nervousness. Suppose, he were secretly to buy a coat of mail and put it on at the time of departure. This would have made him invulnerable. Why, he might also have dressed himself in *dhoti* and *chadar* like a Bengali Babu and thus eluded the vigilance of his enemies. Or, he might, with great advantage, have imitated the course adopted by Nawab Salimulla when fleeing from Comilla. That is to say, he might have got into a *palki*, wearing a *sari*, closed its doors, and given the public an idea that a Hindu or a Musalman lady was passing by. No Hindu would then have interfered with him and he might have reached his destination quite quietly."

219. The *Amrita Bazar Patrika* thinks the people of Mymensingh have

BANDE MATARAM.  
27th Feb. 1908.

done well to enter a strong protest against the partition of their district. If the idea of partitioning Bengal originated with Lord Curzon, so did that of partitioning Mymensingh. When His Lordship visited Mymensingh, he was startled to learn that the population of Mymensingh was four millions who were all under the charge of a single Magistrate. This showed that the allegation about Mymensingh being a turbulent district which needed greater official control, had no foundation in fact. The real intention of Lord Curzon for partitioning Mymensingh was to create more lucrative appointments for Europeans, to weaken the people by breaking their unity, and to enable the executive to centralise their power and tighten their iron grip round the necks of the people more and more.

### III.—LEGISLATION.

220. Commenting on the proposed amendment of the Press Act, with

BANDE MATARAM.  
24th Feb. 1908.

regard to seditious publications, *Bande Mataram* desires to remove a misconception from the minds of Anglo-Indian and Indian critics in this connection. "Whatever may be the literary ability of the printers and publishers of these prosecuted papers they thoroughly understand their mission and willingly offer themselves as sacrifices in spite of dissuasion, to keep alive this sort of patriotic literature in the country. They come forward out of a strong patriotic impulse and offer to shield ability behind their heroism to ensure the continuity of propagandist work according to their own ideas and ideals. Printers or publishers, theirs is the moral and legal responsibility for the dissemination of the ideas which are sought to be put down. These men are really the prophets and martyrs, and those for whose blood the Anglo-Indian Press and the bureaucracy seem to be so thirsty are merely the dressers of their ideas. The new batch of printers and publishers who are rushing to jail one after another are not mere mercenary instruments, but young men fired with divine enthusiasm and heroic devotion to the cause of their country. Those who talk lightly of the printers and publishers of these alleged seditious papers should take note of this fact, and then judge if any severity of the Press Act can at all put an end to this sort of literature."

### VI.—MISCELLANEOUS.

221. Commenting on the danger to Indian industry from a possible

BANDE MATARAM.  
12th, Feb. 1908.

invasion of the Indian market by British capital on a gigantic scale and the transfer of Manchester to the banks of the Hooghly, *Bande Mataram* observes that the possibility that England's rule in India may some day cease either by invasion from outside,



convulsion from within, or a peaceful departure, must always be present to the eyes of so timid an entity as capital. As long as the present unrest and the exploitation of it by enterprising journalists continue, there is no fear of a wholesale industrial invasion, and the unrest is likely to last so long as the bureaucracy maintain their present uncompromising attitude and Indian democracy does not come by its own.

BENGALUR.  
23rd Feb. 1908.

222. The *Bengalee* gives publicity to the grievance existing among the clerks attached to the Signalling and Despatch Departments of the Calcutta Central Telegraph Office.

These men are practically denied all gazetted holidays and have sometimes to work day and night. In addition to this, they are miserably paid. The memorialists, it seems, have recently submitted a memorial praying for an "assurance that the primary intention of the Government of India is to materially improve the position and prospects of the upper Subordinate and Signalling establishments." As the request is exceptionally moderate, the journal hopes the assurance will be readily given.

BANDE MATARAM.  
25th Feb. 1908.

223. *Bande Mataram* supports the suggestions which it has received from various quarters for celebrating in a suitable manner the release of Bepin Chandra Pal on the 9th of March.

Bepin Chandra has suffered persecution for claiming freedom of conscience. He could not persuade himself to assist the bureaucracy in a trial instituted to restrict the liberty of his countrymen in giving expression to the aspirations of their soul. His was an exceptionally honourable conduct which deserves recognition in suitable demonstrations.

BANDE MATARAM.  
26th Feb. 1908.

224. Referring to Mr. Gokhale's trip to England, *Bande Mataram* observes that if the Englishmen who have called him to their counsels and who, by virtue of their great experience of political life, are better able to put the right value on the Surat fracas and its consequences, can persuade their colleagues to take a more statesmanlike view of the situation and the future, they well have deserved the title of friends of India.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 29th February 1908.

F. N. WARDEN,  
Persl. Asst. to the Insp.-Genl. of Police, L. P.